



**A CRITICAL STUDY ON
THE BRAHMAJĀLA AND
THE SĀMAÑÑAPHALA SUTTAS**

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DR. BELA BHATTACHARYA, M.A. (Gold Medalist),
M. Ed. Ph. D. Dip in Tibetan Language

Reader and Head of the Department of Pali and Lecturer,
Department of Languages (Tibetan)
University of Calcutta



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To

My Revered Teacher

Professor Dipak K. Barua

Director, Nava Nalanda Mahavihara Nalanda

Bihar

India



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FOREWARD

The first two suttas of the Dīgha-Nikāya, the Brahmajāla Sutta i.e. the "Discourse on the Brahman-net" and the Sāmaññaphala Sutta, i.e. the "discourse on the reward of recluseship" are of first-rate importance from the point of view of the history of the entire religious and social life and thought in ancient India, especially the history of Buddhism and Buddhist Literature. These two Suttas testify to the high authenticity of the Pali canon though partially as they are said to be rehearsed in the first Buddhist synod held at Rājagṛha under the active patronage of the Magadhan king Ajātasattu just three months after 'Mahāparinibbāna' of the Buddha.

Both the suttas are similar in contents and character and complementary to each other and have the same type of dramatic way of beginning. The incidents to which the Brahmajāla sutta owes its origin, are very interesting. Suppiya, the disciple of the wanderer (paribbājaka) Saṅjaya, followed with his pupil Brahmadaṭṭa, the Buddha who was then with a large retinue of 500 followers proceeded through the highway between Rājagṛha and Nālandā and passed the night at Ambalaṭṭhikā, a royal rest-house. All along Suppiya was speaking ill of the Buddha, his doctrine and the Order of monks, while Brahmadaṭṭa was praising them. The dialogue held between Suppiya and his disciple Brahmadaṭṭa gave rise to the occasion for the entire discourses. The Sāmaññaphala Sutta too begins in the same dramatic way and the venue was in the same locality at Mango grove (Ambavana) of Jīvaka, the physician, near Rājagṛha where the Buddha was staying along with twelve hundred fifty monks instead of five hundreds. On a beautiful and charming full-moon night King Ajātasattu (Ajātasattu) of Magadha asked his ministers whether there was any recluse and brāhmaṇa who could be visited and worshipped to pacify his mind which was troubled with the question, "like other arts and occupations are there any such immediate fruit, visible in this very world, of the life of recluse" (Yathā nu kho imāni puthusippāyatanāni.....evameva dīṭṭheva dhamme sandiṭṭhikam sāmaññaphalam). The ministers who were followers of six heretical teachers and religious leaders present there advised the king to visit their respective preceptors, namely, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Saṅjaya Belaṭṭhiputta and Nigaṇṭha Nātaputta but Jīvaka advised him to visit the Buddha. The king acted accordingly and approached the Buddha and the conversation between them gave rise to the occasion to the entire discourse. It is to note that the literary art of the Sāmaññaphala Sutta depicting the episode of Ajātasattu's meeting and discussions with the six heretical teachers latter on followed by the author of the Milindapañha who is guilty of committing plagiarism for mentioning the meeting of the Bactrian king Milinda with these six heretical teachers.

In the *Brahmajāla Sutta* and the *Sāmaññaphala Sutta* both Buddha enumerates the entirely similar and common 'sīlas' or restraints i.e. the rules of moral conducts. Only difference is that in the *Brahmajāla Sutta* these sīlas are classified into three sections, namely, *Cūlasīla* (the small or abridged), *majjhimasīla* (the medium length) and *mahāsīla* (large or elaborate), though demarcation of such classification is rather redundant, while in the *Sāmaññaphala Sutta* they are simply enumerated and only after enumeration of each sīla, it is said "This is part of the goodness that he has (*Idam piṣsa hoṃ sīlasmim*). These sīlas covers restraints from misconducts and doing instead good conduct such as not to do destruction of life (*pāṇātipātā paṭivirata*) and but to be compassionate to all living beings; not to steal other's things (*adinnādāna paṭivirata*) and but to be satisfied with what is got; not to commit sexual offence (*Kāmesu micchācāra*) but to be chaste; not to speak falsehood (*musāvāda paṭivirata*) but to speak truth; not to speak slanderous and calumnious talk (*Pisunāvācā paṭivirata*) but to speak peace making words to be aloof from rude and harsh language (*pharusā vācā paṭivirata*) but to speak pleasant and lovely words and not to speak frivolous talk (*samphappatāpā paṭivirata*) but to speak meaningful words. These eight moral precepts together are called 'astāsīla' observed by The Buddhist laities. Further the Buddha and his disciples abstain from causing injury to seeds or plants, taking food after fixed hour, visiting shows, wearing garlands, being engaged in business of any sort and so on.

Further the Buddha and his disciples abstain from, causing injury to seeds and plants (*bījagāma bhūtagāma samārambhā*), taking meal after midday (*vikālabhojanā*), visiting shows at fair, dancing and musical performances (*naccagītavādita visūkadassanā*), wearing, adorning with garlands, scents and ointments (*mālāgandhavilepanadhāraṇamandanavibhūsanatthānā*), using large and lofty beds (*uccāsayanamahāsayana*), taking gold and silver (*jātarūparajatapaṭiggahanā*), taking uncooked grain and meal (*āmaka dhañña mamsa paṭiggahanā*), accepting women or unmarried girl or slave (*itthikumārikā-dāsīdāsapaṭiggahanā*), accepting animals like elephants, horses, cows, sheep, goats, fowls and the like, accepting cultivated field or waste (*Khattavattū*), acting as a go-between or messenger (*dūtayyapahinagamanānuyoga*), buying and selling or any sort of exchange business (*kayavikkaya*, cheating with scales or weights and coinage or measure (*Tūlakūtakaṃsakūtamanakūtā*) and from cutting (*chedana*), murder (*vadha*), putting in bonds (*bandhana*), highway robbery (*viparamosa*), dacoity (*ālopa*) and violence (*sahasākara*).

Besides the restraints from these misconducts or enjoying luxurious life Buddha in both discourses, continues to enumerate in long list of misconducts committed by the *Brāhmaṇas* and ascetic (*samaṇas*) who accumulate riches, who delight in dances, musical entertainment, dramatic performances various sorts of games pastimes, sacrifices, low conversations, storage of food and



drinks etc., and all kinds of occupations by wrong means of livelihood and low arts (*tiracchānavijjāya micchāpiveṇa*) which throw much light on the modes of life and thought in ancient India.

The *Sīla* sections of the *Brahmajāla* and the *Sāmaññaphala Suttas* provide the information that storage (*sannidhikāra*) system was prevalent in ancient India to store things, to wit foods (*anna*) drinks (*pāna*), clothing (*vaṭṭha*), equipages or carriages such as *ratha* (*yāna*), beddings (*sayana*), perfumes (*gandha*) and well palatable curry-stuffs (*āmisa*), that the dramatic shows, musical performances and other types of recreation (*visūkadassana*) such as ballet or nautch dances (*naccam*), singing of songs (*gītaṃ*), instrumental music (*vāditaṃ*), theatrical performances (*pekkham*, *skt. prekṣa*, *comy. : naṭa-samajjā*), ballad recitations in prose and verse combinedly (*akkhānam*, *skt. ākhyānam*), from which epic poetry like the *Mahābhārata* and the *Rāmāyaṇa* was afterwards gradually developed, hand-sound, i.e. hand-music (*pāṇissaram*, *skt. Pāṇisvaran*), the chanting of bards (*vetālam*, *skt. vaitālīka*), tam-tam playing or making sound by striking a drum (*kumbhathunam*), equal to *udakavādyā* of the *Kāmasūtra*, fairy scenes (*sobhanagharakam* or *sobhanakam*) which probably means adornment or scenery used for ballet dance, ancient form modern 'yātrā', bamboo-tricks or acrobatic feats by *Caṇḍālas* (*caṇḍālavamśa-dhapanam*, *comy. velum ussā petvā kiṭanti*), fights of animals and birds like elephants, horses, buffaloes, bulls, goats, rams, cocks, quails; fight with sticks (*daṇḍa-yuddha*), boxing (*muṭṭhi-yuddha*), wrestling (*nibbuddham*, *skt. niyuddha* = *mallayuddha*), and show-fights, roll-calls of army, manoeuvres and visiting army, (*uyyodhikam baḷaggam senābyūham anīkadassanam*) and that various games, sports and amusements for children and adults (*jūṭappamadaṭṭhāna*, *skt. dyūtapramādaṣṭhāna*) such as games on boards with eight or with ten rows of squares (*aṭṭhapadam*, *skt. astapada, dasapada*), the game played by imagining such boards in the sky (*ākāsam*), "a kind of primitive hop-scotch by keeping going over diagrams drawn on the ground so that one step only where one ought to go" similar to Bengali 'parakhelā' (*parihārapatha*), a kind of game played by either removing the pieces or men from a heap with one's nail, or putting them into a heap, in each case without shaking it, he who shakes the heap, loses (*santikam*); various kinds of playing at dice (*khalīka*, *akkha*, *pāsaka*), "hitting a short stick with a long one, *comy. "similar to "lip-cat" or Bengali 'dāṇḍāguli' (ghalīkam), play by "dipping the hand in dye or water and drawing figure on wall, ground, etc. "—comy; (salākahattha), play by blowing through the toy-pipes made of leaves-comy (paṇḍacīram), similar to Bengali "pātār vānshi", ploughing with toy ploughs comy. (vaṇḍakam), turning summer-saults of Bengali 'dig-bāji' (mokkhacīka-comy gives details), playing with toy windmills made of palmleaves - comy. cf. Bengali "pharpahri" (*ciṅgulīkam*), playing with*

measures made of palm-leaves-comy. (pattalīhaka = pattanālī), playing with toy (khuddaka) carts or chariots and toy bows-comy. (rathaka, dhanuka), "Guessing at letters traced in the air or play fellow's back"-comy. (akkharikā) which is the evidence for the knowledge of alphabet in ancient India, guessing the play-fellows thought (manasa cintita jānana kīla) - comy. (manesika) and mimicry of deformities i.e. play by showing physical defects of a lame or one-eye blind person-comy. (Yathāvajja).

The next two paragraphs of the 'sīla' section provide us a list of furniture of a rich and aristocratic household in ancient India and a list of articles of luxury used for the purpose of toilet which are as follows :— 'āsandi' i.e. an extra long chair (pamāṇāṭikantāsanam-comy.), "pallaṅka" (skt. paryāṅka) i.e. "divans with animal figures carved in the supports", 'gonaka', i.e. coverlets made of goat's hair having very long fleece, 'Cittaka' (citraka), i.e. a counterpane of many colours, 'paṭikā' i.e. white woolen blanket or cloth (unnāmayo seta-attharako-comy.), 'paṭalikā' i.e. a woolen coverlet embroidered with flowers, 'tūlikā' i.e. quilt or mattress consisting of layers of grass or wool, 'vikatikā' i.e. a woolen coverlet embroidered with figures of lions, tigers, etc., 'uddalomi, i.e. a woolen coverlet or rug with a fringe at each end, 'ekantalomi', i.e. rug with fringe at one side, 'katthissa' i.e. a coverlet embroidered with gems (ratana), koseyya i.e. silk coverlet, 'kuttaka' i.e. a woolen carpet large enough for sixteen dancers-comy. similar to modern 'sātaraṅga, coverlets for sitting on elephant, horse and chariot, rugs made of skins of different kinds of antelope, sauttaracchada i.e. a coverlet with canopy above it similar to modern 'shāmiyānā', and ubhatolohita-kūpadhāna i.e. sofas with red pillows for the head and feet.

Various means of adoration and beautifying the body and also articles of toilet are as follows :— 'ucchādana' i.e. rubbing the limbs with scented powder anointing the body with perfumes, 'parimaddana' i.e. shampooing or massaging the body, 'nahāna' (skt. snāna) i.e. bathing the body with scents, 'sambhāna' i.e. patting the limbs with clubs (muggarādīhi) after the manner of wrestlers-comy., and the use of mirrors (ādāsa), eye-ointment (añjana), garlands, scents and ointments (mālā-gandha-vilepana), face-powder (mukha-cuṇṇa), cosmetics for face (mukhalepana), bracelet (hatthabandha), top-knot of hair (sikhābandha), walking stick (daṇḍa), a tube for pouring drugs (nālīkā), sword (asi), sunshade or umbrella (chatta), decorated slipper (cittupāhana), turban (unhīsa), gem (maṇi), fan made of a yak's tail (vālabijani) and long-fringed white cloths (adātāni vatthāni dīghadasāni).

The Sīla section enlightens us about the topics of the public discussion and gossiping which are regarded by the Buddhists as low conversation (teracchāna kathā) and gives vivid description of the manner in which the sophists or controversialists of that time carried on philosophical discussions after indulging in wrangling phrases (viggāhikakathā) as these : "Tales of



kings, of thieves, or war, of battles, talk about food and drinks, clothes and beds, towns and cities, villages, women, gossip at street corners (*visikhā katha*), place whence water is fetched, ghost stories (*pubba-petakathā*), speculations about the creation of the land or sea or about existence and non-existence" and so on.

The section dealing with the 'mahāsīlas' throws much light on the various occupations of the people who earned their livelihood by so called low arts and low means in the eyes of the Buddhists, though some are not so, the majority of the occupations has a bearing upon certain popular sciences, arts and tactics mixed up with superstitious beliefs, which comprise long list of the following : palmistry (*aṅga*), divining by means of omens and signs (*nimittam*), auguries drawn from thunderbolt and other celestial portents (*uppāda*), foretelling by interpreting dreams (*supinam*), fortune-telling from the marks on the body (*lakkaṇam*), auguries drawn from the marks of cloth (*mūṣikacchinnam*), different kinds of sacrifices or offerings (*aggihoma-dabbhome*, etc.) art of prognosticating from the marks on body (*aṅgavijjā*), art of determining a suitable site for a house (*vatthuvijjā*), polity or political science (*khattavijjā* = *nīṭisāṭha-comy.*), knowledge of charms for laying demons in cemetery (*sivavijjā*), laying ghosts (*bhūtavijjā*), knowledge of charms to be pronounced when lodging in an earthen house-comy. (*bhūrivijjā*), snake charming (*ahivijjā*), science of poison for curing or giving poison-comy. (*visavijjā*), science of curing scorpion or mouse bite, knowledge birds (*sakunavijjā*), divining by appearance and cawing of crows (*vāyasavijjā*), "guessing at ripeness" i.e. foretelling the life period of a man (*pakkajjhānam*), charms to shelter from arrows (*saraparittānam*), understanding the language of creatures (*migacakka*) knowledge of marks (*lakkaṇa*) denoting good or bad qualities and the health or luck of their owners : to wit, gems, garments, sticks, different weapons, man, woman, boys, girls, slaves, animals and birds, soothsaying like "the home chiefs will gain victory and the foreign chief suffer defeat" (*abbhantarānam rañṇam jayo bhavissati bāhirānam rañṇam parājayo bhavissati*), astronomical, astrological, geological and climatic forecasting such as, "there will be an eclipses of moon, sun, star (*candaggāho, suriyaggāho nakkhattaggāho*) : there will be a fall of meteors (*ukkāpāto*), there will be a earthquake (*bhūmicālo*), foretelling of abundant rainfall (*subhuttihiā*), a good harvest, a pestilence and so on, counting on fingers (*muddā*), counting without using fingers (*gaganā*), summing up the large totals (*saṃkhāna*), composing ballads, poetizing (*kāveyyaṇṇ*), and casuistry, sophistry (*lokāyata*). These facts testify to the development of different branches of science in ancient India.

Further, the occupations concerning social and other rites and functions by means of so called low arts and also medial treatments are as follows: '*āvāhanam vivāhanam*', i.e. arranging a lucky day for marriages in which the bride or bridegroom is brought home or sent forth to father-in-law's

house, 'sāṃvadanam' i.e. a certain magic with chanting charm in order to bring harmony or peace in fixing a lucky time, 'vivadanam' i.e. some ceremony as above performed in order to make discord or hostility, 'sāṅkiranam' i.e. fixing a lucky time with charms for collecting or calling in debts, 'Vikiranam', i.e. "Charms to bring ill luck to an opponent throwing a dice", 'subhagakaranam' i.e. "using charms to make people lucky", 'dubbhagakaranam', i.e. to do opposite of the former, 'viruddha-gabbhakaranam', i.e. chanting charms to procure abortion, incantations in order to bring on dumbness (jivhānibandhanam), to keep a man's jaw fixed (hanusamhanam), to make a man throw up his hands (hatthabhiṇṇappana) and bring on deafness (kaṇṇajappana), obtaining oracular answer through magic mirror (ādāsapaṇha). Obtaining answer through a good family (kumārīpaṇha), obtaining oracular answer from a god (devapaṇha), worship of the Sun (ādīccupaṭṭhāna), worship of the Great (mahatupaṭṭhāna), bring forth fire from one's mouth by charm (abbhujjālanam), invoking, Siri (Skt. sri), the goddess of luck (sirivhāyana), 'santikammam' i.e. act of appearing the gods, 'paṇḍhikammam', i.e. act of payment of a vow to god, 'bhūtakammam' i.e. to utter charms to pacify ghosts 'bhūrikamma' i.e. practices to be observed by one living in bhūriḥhara or earth-house, 'vassakamma' i.e. causing virility, 'vossakamma' i.e. making a man impotent (vasso ti puriso, vossoti paṇḍako; vossassa vassakaranam vassakammam, vassassa vossakaranam vossakammam-compy.) 'Vatthukamma', i.e. "act of concerning sites" i.e. preparing ground for building, vatthuparikiranam i.e. offerings over the site of house, acamana i.e. ceremonial rinsing of mouth (udakena mukhasiddhakaranam), 'nahāpanam' i.e. ceremonial bathing of other people, 'juhanam' i.e. offering sacrifices. This section moreover enumerates various kinds of medical treatment which testify to development of medical science or Āyurveda in ancient India such as 'Vamana', i.e. administering emetic, 'virecana' i.e. administering purgative with twofold action (1) High (uddha) and low (adho), 'sisavirecana', i.e. "purging people to relieve the head (that is by giving drugs to make sneeze), 'kaṇṇatelaṃ' i.e. "oiling people's ears (either to make them grow or to heal sores on them", 'nettatappana' i.e. satiating or refreshing eyes or soothing them by dropping medicinal oil into them, 'natthukamma' i.e. nose-treatment by the application of medicinal oil, añjan i.e. applying collyrium to the eyes, 'paccañjana' i.e. giving medical ointment for the eyes, 'sālākiya' i.e. practising as an ophthalmologist, 'sallakattiya' i.e. practising as a surgeon, dāraṇakāṭṭhikā, i.e. medical treatment for ailing child or practising infant healing, 'mūlabhesajjanam anuppādānam' i.e. administering roots and drugs and 'osadhīnam paṭimokkha' i.e. applying remedy of medicines previously given.

To these occupations mentioned in the *Sīla* sections of both the discourses, the *Samannaphala Sutta* adds the following persons doing professions such as *haṭṭharohā* (elephant riders), *assarohā* (horsemen), *rathika* (charioteers), *dhanuggahā* (archers), *Cetaka* (a standard bearers), *Cetaka* (camp marshals or adjutants), *pindadāyaka* (soldiers who were in charge of food), *ugga-rajaputta* (high military officers of noble birth), *paḷḷhandina* (military scouts or crushers), *mahanaga* (soldiers brave as great elephants), *sura* (heroes or champions), *caminayodhina* (soldiers in buckskin), *dasikaputta* (sons of slaves), *ālārika* (cooks), *kappaka* (barbers), *nahapaka* (bath attendants), *sudā* (confectioners), *malakara* (garland makers), *rajaka* (washerman), *pesakara* (weavers), *naḷakara* (basket makers), *kumhāḷakara* (potters), *gaṇakā* (arithmeticians) and *muddika* (accourants) and so others.

The *Brahmajāla Sutta* and the *Samannaphala Sutta* both throw also abundant light on the philosophical thoughts and religious beliefs of the people in ancient India before and during the time of Buddha. The *Brahmajāla Sutta* enumerates and analyses sixty-two Non-Buddhist wrong views (*dvasaṭṭhiyo dīṭhiyo*) under two categories: (A) *Pubbantakappika* i.e. those who speculate about the ultimate beginning of the world and soul and hold eighteen views of the five classes of thinkers, namely: *Sassatavāda* (skt. *Sasvatavādins*) i.e. Eternalists who hold the opinion that the soul (*attā*) and the world (*loka*) exist eternally on four grounds, the view-point of the school having resemblance of Sāṅkhya philosophy of the Brahmanic systems; *Ekacca-sassatavāda* (skt. *Ekatyasasvatavādins*) i.e. Partial or Semi-Eternalists who hold that the soul and the world are eternal in some respects and non-eternal in other respects on four grounds; *Antanantika* (*Anta + anantika*) i.e. Limitists and un-limitists who hold on four grounds that (i) the world is limited in extent and circular in shape; (ii) the world is unlimited in extent and is without any end; (iii) the world is limited upwards and downwards but unlimited in sideways; (iv) the world is neither limited nor unlimited in any direction; *Amaravikkhepika* (skt. *Amaravikṣepika*) i.e. Eel-wrigglers or evasive disputants (of four kinds) who when any question put to them did not give any direct answer but to wriggle like eel-fish, the doctrine and method being same as of Saṁjaya Belatthiputta mentioned in the *Samannaphala Sutta*; *Adhicca-samuppannika* (skt. *Adhityasamutpannika*) i.e. Fortuitous Originates who hold on two grounds that the soul and world originate accidentally and fortuitously without any cause, the theory being quite opposite Buddhist theory of *Pratityasamutpada*, a causal theory of dependent origination and has resemblance of doctrine of the Lokayatikas or Barhaspatyas and Ajitakesakambhali; and (B) the *Aparāntikas* i.e. those who speculate about the future of soul and the world, hold forty-four views of five classes of thinkers, namely: (1) *Uddhamaghalanika sannivāda* (skt. *Urdhamaghalanikasannivādins*) who believe in the existence of different

types of conscious soul after death (2) Uddhamaghatanika asannovada who believe in the existence of unconscious soul after death (3) Uddhamaghatanika nevasanni nasannivada who believe in the existence of neither conscious nor unconscious soul after death (4) Uccbedavada i.e. Annihilationists who hold seven different conceptions of soul in a gradual ascending order but the soul in every case is believed to become extinct after death and (5) Ditthadhammanibbhanavada (skt. Drstadharmā nirvāṇavādin) who hold the view that Nirvāṇa is attainable in the present life (drstadharmā).

It is to be noticed that the Brahmajāla Sutta assigns to the recluses (śramaṇa) and Brahmanas as general exponents of these views (ditthi) without mentioning the names of their exponent while the Samannaphala Sutta narrates the names of their exponent while the Samaññaphala Sutta narrates the names of the six heretical teachers with their doctrines, namely doctrine of non-action (akiriyaবাদ) of Purana Kassapa, the doctrine of fatalism (nivāṇasangati bhava) and doctrine of purification through transmigration (saṃsārasuddhi) of Makkhaligōsala, theory of annihilation (uccheḍḍi) of Ajitakesakambhali, the matter by expounding something else (ānāpānānanti) of Pākudha Kaccayana (in other Pali texts the doctrine is mentioned as akiriyaবাদ) as also sassatavada, the doctrine of the four restraints (catuṃvāsamāyara) or Nigantha Nataputta and the doctrine of scepticism or eel-wriggling (amaraṇikkhepa) of Saṃyasa Belaṭṭhiputta. The Samaññaphala sutta further in describing the immediate reward or fruit of the life of a recluse (samaññaphala) inculcates fourteen stages of Buddhist way of sanctification and spiritual progress to attain emancipation (vimutti).

For writing a long FORWARD to the present monograph entitled A Critical Study of the Brahmajāla and the Samannaphala Suttas by Dr. Bela Bhattacharya, it is only to show their importance as a source of information about life and thought in ancient India and Buddhism as well. Dr. Bhattacharya has made a very comprehensive and elaborate study of these suttas by adding notes and remarks and also citing Pali passages with their English translations whenever necessary. The authoress has spared no pains in collecting required materials and enriching the dissertation by giving a detailed bibliography and indices and thus very useful and essential to students and general readers for the knowledge of Pali and Buddhism.

Binayendra Nath Chaudhury
Prof. B. M. Barua, Research Professor in Pali and Buddhism
The Asiatic Society, Calcutta



PREFACE

The *Brahmajala Sutta* and the *Samannaphala Sutta* are the first two discourses delivered by the Buddha which are said to be recited by Anand in the First Buddhist Council held in Rajagṛha at Saptaparni cave in the Vulture hill, the three months after the Mahaparinirvana of the Buddha. These are the most important discourses in the history of ancient Indian Society and religion. Both the Suttas draw a graphic picture on Indian Social, Economic and Cultural life and religious conditions including different theories and dogmas upheld by the renowned teachers. Moreover the *Samannaphala Sutta* inculcates the Buddhist way of spiritual progress gradually stage after stage, the latter one is better and higher than the stage, the latter one is better and higher than the previous one.

Considering the gravity of the importance I have decided to write a monograph on these Suttas, the critical study of which is necessary for the students. The inquisitive readers in general also will be much benefitted for the knowledge of Ancient Indian philosophical thoughts and social conditions.

Firstly, I remember with great regret to my Late father Bindubhuvan Bhattacharya and my beloved mother Smt. Karunamayi Bhattacharya for their sacrifice and help for me from my childhood.

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Asutosh Building
University of Calcutta
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BELA BHATTACHARYA



CHAPTER—I

BRAHMAJĀLA SUTTA

In the sixth century B. C. India witnessed the origin and growth of Buddhism which became one of the greatest international religions. It is a religion of kindness, humanity and equality. When the religion of the Vedas allowed animal sacrifice to pacify the gods, Buddhism set its face against such sacrifice also carried on a campaign against this practice. The advent of the Buddha is a significant event in Indian history. Buddha is contemporaneous with some of the Upanisadic teachers on the Brahmanical side and with the Jain religious preachers and other thinkers. The Buddha felt extremely difficult to propagate his new doctrine. The very first Sutta the Brahmajala sutta, the 'Discourse on the Brahman net' is of the greatest significance not only for the Buddhist religion but also for the whole religious life, thinking in ancient India¹ and the *conception of soul and the world*. The Brahmajala Sutta is the first Sutta of the Digha Nikaya vol. I pp. 1-46 is very important in the religious history of ancient India not to speak of Buddhism. We can divide the term 'Brahmajala' as 'Brahma' and jala. The term Brahma means perfect and jala means the 'net'. Combining these two words we can get the term 'Perfect Net' which is actually a metaphorical expression. None can escape from the hands of this net. Just like a skilled fisherman casts a fine meshed net in a pond and gradually drags it, at that time he expects that he has caught hold of all sorts of fishes big and small, so the Brahmajala Sutta indicates in such a way as to catch hold of all the theories and sixty-two non-Buddhist, wrong views which are divided into two sections — *pubbantha* (priority) and *apantanta* (posteriority) prevalent at that time. At the last portion of this Sutta Lord

1. These are dealt with by Rhys Davids in 'Buddhism: American lectures', p. 30 ff. and F. C. Schröder—*Über den Stand der indischen Philosophie zur Zeit Mahaviras und Buddhas*, Strassburg, 1902, p. 8 ff. At the conclusion the sutta calls itself *Neyya-karana* (Commentary—exposition). History of Indian Literature, M. Winternitz, vol. II, Motilal Banarsidass, 1966, p. 36 fn.

2. In Pal, Sutta and Suttanta are the same—*Suttam eva Suttanta*—It means a thread, string, a dialogue, a discourse, a rule, or an aphorism. Certain portions or chapters of the Buddhist scriptures are called *suttas*. They may be either in verse or in prose and vary in length. A *sutta* is complete in itself consisting of a connected narrative or a collection of verses on one subject. Some of them are didactic and consist mainly or wholly of a discourse of Buddha in prose or verse. A History of Pal Literature, B. C. Law, Vol. I, p. 81-82.

3. Brahma = Brahman (nt) [cp. Vedic *brahman* nt prayer, noun, sg. *brahma* = the supreme good, as a Buddhist term used in a sense different from the brahmanic (save in controversy with Brahmanst) a state like that of Brahman or Brahman) A. 1. 184 *brahmappatta*]. In updy. *brahma* = Vedic verb *brahma* (noun) prayer DA. 1. 244 *brahman* and *ti brahmano*—Pan-English Dictionary, T. W. Rhys Davids, First Indian Edition 1975. Originally Published in 1921, U.S. by P. L. S. London. Published by Oriental Books Reprint Corporation, 54 Rani Thani Road, New Delhi, 110055, p. 492.



Buddha told the significance of the word 'Brahmajala' — Just brethren as when a skilful fisherman or fisher-lad should drag a tiny pool of water with a fine-meshed net he might fairly think — 'Whatever fish of size may be in this pond, every one will be in this net, flounder about as they may, they will be included in it and caught' — just so is it with these speculators about the past and the future: in this net flounder as they may, they are included and caught."⁴

Sevvaṭṭha pi bhikkhūve dakkhe kevaṇto va kevaṇṭanīva sava sukhū
 tawebhena jalena paṭṭam udakadāṇam sūhurevva tassa evaṃ assa-
 va kho keci nīsamam udakadāṇe venika pīṇa sabbe te anto jalakata,
 ettha sīta va ummā jāvina ummāpanti ettha pariyapanna anto jalakata va
 ummāpamāna ummāpanti — evaṃ eva kho bhikkhave ye hi keci
 sūmanā va brahmanā va pubbanta kappika va aparanta kappika va pubbanta
 parantakappika va pubbantaparananūditibhō pubbantaparantam arabhṭhā
 anto vāḍḍam adheyyutṭi padam abhivadanti sabbe te mech eva dṛva saṅghaya
 vatthohi anto jalakata ettha sīta va ummāpamāna ummāpanti ettha
 pariyapanna anto jalakata va ummāpamāna ummāpanti.⁵ The Lord Buddha told
 us — O Ananda that you may say another name of this Sutta: Ananda said
 to the Blessed One: what name has this exposition of the truth? (Ko nama
 ayam bhante dhamma pariyayo ti?)⁶ This exposition is also called as the
 'Net of Advantage' (Anto-jala) the 'Net of Truth' (Dhamma-jala) the 'Supreme
 Net' (Brahmajala) the 'Net of Theories and views' (Dārṭhajala) the 'Glorious
 Victory in war' (Anuttara-Saṃgama-Vijaya).

It deals with the rules for the moral conduct in three successive sections of his disciples — Cūla (the concise), maṭṭha (the medium length), and maha (elaborate). The Lord Buddha enumerates in the Sutta all kinds of occupations, entertainments, ways of living and thinking of the Brahmins and the ascetics which are the opposite of the Buddhist monks. There are Brahmins and ascetics who collect riches, those who find pleasure in dances, music performances, dramas and games of all kinds — the student of culture finds here an interesting enumeration of the popular sources of pleasure. Other deals with all possible kinds of luxury, yet others who earn their livelihood through sacrifice, soothsaying and magic. It explains here a list which is highly instructive for the students of ethnology, and lastly many who dedicate themselves to all kinds of speculations on the soul. It explains sixty-two different philosophical views enumerated here. The disciples of

4. Dialogues of the Buddha: Rhys Davids PTS Page 54

5. Digha-Nikaya, PTS Vol. I, pp. 45-46

6. Digha-Nikaya, PTS Vol. I, p. 46

7. These terms have been explained by Rhys Davids as (1) short paragraphs on conduct (2) the longer paragraphs on conduct and (3) long paragraphs on conduct — Dialogues of the Buddha: A History of Pali Literature, B.C. Law, Vol. I, Page 82

the Buddha should keep aloof.⁸ The philosophical views are Sassatavada (eternalism) of the World and the soul Ekaccavassatavada (semi eternalism), Antanantikasava (extinctionism), Amara Vikkhepikavada (doctrine of eel wrigglers), Adhicca samuppannikavada (fortuitous origination), Uddhamaghatanikavada (condition of soul after death), Uchedavada (annihilationism) and Dittha dharmā nibbāna vada (the doctrine of happiness in the present life).⁹ The section deals with the various conditions of life, arts, handicrafts, sports, pastimes, different kinds of sacrifices, different occupations of the people, development of astronomy and astrology, arithmetic, accountancy, royal polity, medicine, surgery, architecture, palmistry (angam), divining by means of omens and signs (nimittam), fortune telling from marks of the body (lakṣhanam), counting on the fingers (mudda), counting without using the fingers (ganana), summing up large totals (sankha nam), sophistry (dokaṇṭha), practising as an occultist (saṅkhiyam), practising as a surgeon (salakattikam), fixing a lucky day for marriage or giving in marriage (avahanam vivahanam), fixing a lucky time for the conclusion of treaties and for the outbreak of hostilities (sanvadanam vivadanam), auguries drawn from thunderbolts and other celestial portents (uppadam), prognostication by interpreting dreams (supinam), sacrificing to Agni (aggi homam), looking at the knuckles (aṅga vijā), etc. and after muttering a charm to divine whether a man is well born or lucky or not, determining a proposed site for a house which would be lucky or not (vaṭṭha vijā), advising on customary law (dhamma viṇa), laying ghosts (bhūta vijā), knowledge of the charm to be used when lodging in an earth house (bhūti vijā), foretelling the number of years that a man has yet to live (pakkaḥphānam), using charms to procure abortion (varuddha gabbhakaranam), incantations to bring on dumbness (vaḥa vitaddanam), keeping a man's jaws fixed by charms (thanusamhananam), and fixing on lucky sites for dwellings and consecrating sites (vaṭṭha kaṇṭham vaṭṭhu parikkānam). This sūtra discusses two classes of gods, the Khudda padosika and the Mahapadosika. Thus the Buddha says that the Khuddapadosika gods spend their time by enjoying sensual pleasures. The world of radiance (abhaṣṣaraṇaloka) discusses in this Suttanta is one of the higher brahmalokas.¹⁰

The very first Brahmajāla Sutta starts with this line: "Thus have I heard:—
Evam me sutam" which is followed by the description of the occasion when the Lord Buddha with a great company of brethren was going to the high

8. History of Indian Literature, M. Winternitz, Vol. II, Motilal Banarsidass, 1968, p. 36.

9. Among the Jānas, there are similar schools of thought, e.g., Amarasāthavādi, Tapasvataccharavadin, Nāstikavadin, Sattovādin, Satavadin, and Apikav, besides the Kāṇvavādin, the Akrovādin, the Ariṇasādin, and the Vmāyavādin. Vide Dr. Barua's Pre-Buddhist Indian Philosophy, pp. 282-301, 295-301, 306-318, 301-302. A History of Pali Literature, B.C. Law, Vol. I, p. 82-83.

10. A History of Pali Literature, B.C. Law, Vol. I, p. 82-83.



Road between Rajagaha and Nalanda and Suppiya and Brahmadaṭṭa. Once upon a time The Blessed One was going the high road between Rajagaha and Nalanda with five hundred brethren. Suppiya, the mendicant, was going with his disciple the youth Brahmadaṭṭa along the high road between Rajagaha and Nalanda. Suppiya was speaking ill of the Buddha, the Dhamma and the Saṅgha (Buddhassa avannāma bhasati, Dhammassa avannāma bhasati, saṅghassa avannāma bhasati). But Brahmadaṭṭa, his pupil, praised of the Buddha, Dhamma and Saṅgha (Buddhassa vānnāma bhasati, Dhammassa vānnāma bhasati, Saṅghassa vānnāma bhasati). Thus they (teacher and pupil) were going step by step behind the Blessed One and his five hundred disciples. The Blessed One put up at the royal rest-house in the Ambulathika¹ pleasure to pass the night. There at the rest-house these two carried on the same discussion as before. Again Suppiya spoke ill of the Buddha and while Brahmadaṭṭa opposed him. At dawn a number of the brethren assembled as they rose up in the pavilion and this was the trend of the talk that sprang up among them as they were seated there. How wonderful a thing is it, brethren, and how strange that the Blessed One, he who knows and sees the Arahat, the Buddha Supreme, should so clearly have perceived how various are the inclinations of men!¹⁵ (Acchiyāyāpi vāso—dhiṭṭam avāso sāvānā cānam tena Bhagavata parata passata arahata samvāri sambuddhena vāttamāpā namādhimuttakata suppati vidita.)¹⁶ Now the Blessed One realized all the things, went to the pavilion and took his seat on the mat spread out for him, sat down and told that what was the subject of their discussion and they told him all. Hearing all the matters (and

¹ Nalanda was about 15 miles north of Rajagaha, the capital of Magadha, the modern Rajahmundry. Nalanda was the seat of the famous Buddhist university.

² Suppiya was a follower of the celebrated teacher Sāṃpasa. Beṭṭhupatta (DA. 1, 35). He was a Paribbājaka. He was a teacher of Brahmadaṭṭa. He discussed in the Ambulathika park to the west of the Empavata between Rajagaha and Nalanda—praising the virtues of the Buddha, his Dhamma and his Saṅgha which is preached in the Brahmadaṭṭa Sutta.

³ Pupil of the Paribbājaka Suppiya. A conversation between these two led to the preaching of the Brahmajāla Sutta (Digha Nikaya, Vol. 1, p. 1).

⁴ Ambulathika, the royal sapling. It was, says Buddhaghosa (pp. 41-42), a well-watered and shady park enclosed from a mango sapling by the gateway. It was surrounded with a rampart and had in it a rest-house adorned with paintings for the king's amusement. There was another garden so named at Anurādhapura in Ceylon to be east of the Brazen Palace (Sinh. 1, 131). This was so named no doubt after the other which was famous as the scene of the Exhortation to Rahula starting with the school mentioned for Asoka's father Uśa. (Two pages of the Buddha Rhys Davids, p. 1.) In Pāli—*ambu—vāṭṭam—adhippiya—Bhagavata—Buddhena—bhavere—etam—Dhamma—Brahmadattasayam—chamā—Brahma—Ejja.*

Inscriptions of Asoka by B. M. Barua, Ed. by B. N. Choudhury, p. 115.

¹⁵ *Dialogues of the Buddha*, Rhys Davids, p. 2.

¹⁶ *Digha Nikaya, PT 5, Vol. 1, p. 2.*



Buddha told them that if outsiders speak against him or against the Doctrine or against the Order, they should not bear malice or suffer heart burning or feel illwill. If they feel angry at this and displeased they will not be able to judge their speech. When outsiders speak in praise of Him or of the Doctrine or of the Order, they should accept what is right to be the fact saying: "For this or that reason this is the fact, that is so, such a thing is found among us as is in us." (Iti p'etam bhutam, iti p'etam taccham, atha c'etam an'hesu, samp'at'eva pan' etam an'hesutu)" when an uninverted man speaks of the praise of the Lord, he speaks of moralities. S'ilya.

This Sutta is very important for valuable information about the mode of life and culture in ancient India. It expounds the Sixes or moral precepts in three successive sections. The cula-s'ila section gives us an interesting list of morality putting away the killing of living things (panat'apata' pab'ya), putting away of what has not been given (Adinnad'anna pab'ya), putting away unchastity (Abrahmacariya'ya' pab'ya), putting away lying words (Masa vada'm), putting away shirk (p'umma'ya' pab'ya), putting away rudeness (Phassa vada'm pab'ya), putting away frivolous talk (samphappalapa'm pab'ya). The cūṭṭi-s'ila shows us a fool from causing injury to seeds or plants. Bi'gama bh'igama'ya' ca' ita'mbhi'va'v'atato. This section tells us that Buddha takes but one meal a day not eating a night refraining from food after noon after (midday) (Ika bh'at'ik' sam'ano gotama' cattapata'to, vika'la bh'ojana' pativ'atato sam'ano gotamo). Sam'ano gotamo refrains from being a spectator at shows, it'ants, with dance, dances, singing and music. (Nacca g'eta vadi'ta vis'aka d'assana' pativ'ita' sam'ano gotama). He abstains from wearing, adorning or ornamenting himself with garlands, scents and unguents. (Masa gandha v'ed'ana d'ha'ana mar'jana v'bh'avana' (thana' pativ'itato sam'ano gotamo).¹⁷ Sam'ano gotama abstains from the use of large and lofty beds. (Uccasayana mahasayana' pativ'itato Sam'ano gotamo).¹⁸ He abstains from accepting silver or gold. (Dattapata'pata' patiggahana' pativ'itato).¹⁹ He abstains from accepting uncooked grain. (Am'ika d'ha'ña patiggahana' pativ'itato). He abstains from accepting raw meat. (Am'ika mansa' patiggahana' pativ'itato). He abstains from accepting women or girls. (Itthi kumarika' patiggahana' pativ'itato). He abstains from accepting bondmen or bondwomen. (Dasa dasa' patiggahana' pativ'itato). He abstains from accepting sheep or goats. (A'p'elaka' patiggahana' pativ'itato).²⁰ He abstains from accepting fowls or swine. (Kukka' suk'ra' patiggahana' pativ'itato).²¹ He abstains from accepting elephants, cattle, horses and mares.

17. Dialogues of the Buddha, Rhys Davids, p. 3.

18. Digha Nikaya, PTS Vol. 1, p. 3.

19. Digha Nikaya, PTS Vol. 1, p. 3.

20. Digha Nikaya, PTS Vol. 1, p. 3.

21. Digha Nikaya, PTS Vol. 1, p. 3.



(*Hatthi gayassa valaya patiggahana pativirato*) He abstains from accepting cultivated fields or waste (*Khetta vatthu patiggahana pativirato*) He abstains from the acting as a go-between or messenger (*Dutevya pahina gamananuyoga pativirato*) He abstains from buying and selling (*Kaya vikkaya pativirato*) He abstains from cheating with scales or bronzes²³ or measures (*Tulakuta kansakaya manakuta pativirato*) He abstains from the crooked ways of bribery, cheating and fraud (*Ukkatana sañcāna nikkata vāta voga pativirato*) He abstains from training murder, putting in bonds, highway robbery, dacoity and violence (*Chedana vadha bandhana vipatimosa alopasahasakara pativirato*) These are the things brethren, in unconverted man speaks in praise of the Lord (*ettha va hi bhikkhave pathu jano*) *Tathagatassa vāṇanam vadamāno vadevya*). Thus *cūḷa sīla* tells us about the conduct of life in ancient India.

The *mūḍhima sīla* section throws light on various conditions of life. Here we are given an enumeration of the five varieties of plants: "Whereas some recluses and Brahmins, while living on food provided by the faithful, continue addicted to the injury of seedlings and growing plants whether propagated from roots or cuttings or joints or buddings or seed"²⁴ Gotama the recluse holds aloof from such injury to seedlings and growing plants.²⁵ (*ebhūṇa phalubhūṇaṃ aggabhūṇaṃ bhaḍḍabhūṇaṃ eva pañcamaṇṇipitvā evatuppi bhūḍḍaṇaṃ bhūḍḍaṇaṃ saṇṇamūḍḍaṃ pativirato*) This section refers to the Buddha's abstinence from the storage of food stuffs, stores, to wit of foods (*annasannidhinaṃ*), drinks (*panaṃ sannidhinaṃ*), clothing (*vaṭṭha sannidhinaṃ*), equipments (*Yana sannidhinaṃ*), bedding (*sayana sannidhinaṃ*), perfumes (*gandha sannidhinaṃ*) and carry stuffs²⁶ (*amisa sannidhinaṃ*). Gotama keeps aloof from such use of things stored up.

²³ *Kansa* (Kula). The context suggests that *Kansa* (bronzes) may here refer to coins, just as *cuṭṭa* in English is a copper, and the word is actually so used in the 11th and 12th Buddhist *Nissaggiya Sikkas* — the latter reference in Indian books to coins. The most ancient coins, which were of private (not state) coinage, were either of bronze or gold. Buddhadhara explains the expression here used as meaning of passing off of bronze coins as gold. Gogerly translates: "weights (children's sub-voice has counterfeit metal) and Neumann has *Münzen*. Buddhadhara's attempt to take *kansa* in the meaning of gold-pan, which seems very forced, and there is no authority for *kansa* meaning either weight or mass. On the whole the coin explanation seems to me to be the simplest. *The Teachings of the Buddha*, Rhys Davids, p. 6 footnote.

²⁴ Buddhadhara gives examples of each of these five classes of the vegetable kingdom without explaining the coins. But it is only the fourth which is doubtful. It may mean "gratings" if the art of grating was then known in the Ganges Valley. *Dialogues of the Buddha*, Rhys Davids, page 6 footnote.

²⁵ *Dialogues of the Buddha*, Rhys Davids, p. 6-7.

²⁶ *amisa*. Buddhadhara, page 85, gives a long list of carry stuffs included under this term. If he is right then Gogerly's "carriage" is a mislabeled translation, and Neumann's "all sorts of articles for use" is extensive. In its secondary meaning the word means something nice, a relish, a dainty. *Dialogues of the Buddha*, Rhys Davids, page 7 footnote.

Some recesses and Brahmins enjoy on food provided by the faithful (saddhā-deyyāni) bhōjanam continue addicted to visiting shows (visukadassanāni) "as for example Natchdances nakkam (P. naccam) sing of songs (gitam) instrumental music (vāditam) shows at fair (pekkham) " Thus Maghema Sita gives us some amusements from which Lord Buddha kept aloof hence that these were a Vogue in ancient India.

- [illegible]

In the Sigalesada there are several things that are not as it appears without going to study the various traditions. These are the things that are recorded above. And in the various passages we learn that at a variety of not only song events but also good ways were held that high officials were invited and had special seats, and that it took place at the top of a hill. This last detail of high places, that is sacred places, points to a religious motif as under lying the whole proceeding. The foot of a mountain where our ancestors belongs to the stock of extension from roots and means carrying on. What was the meaning of this carrying on together. Who were the people who took part. Were they confined to one village. Or have we here survival in night song from common ancestor-dances together. Under the word we can simply take as at Iloilo III 541.

[illegible]



reviews³⁷ (ayyodhikam balaggam senahyutham anuka dassanam). We have also got an interesting list of country games, sports and recreations³⁸ in illustration of the term *jalapamadattama*. The list includes *atthapada*, *dasapada* games on boards with eight or ten rows of squares³⁹. It also means game on chess. Some recluses and Brahmanas enjoys food provided by the faithful continue addicted to games. The games played by imagining such boards in the air⁴⁰ (*takasam*), diagrams drawn on the ground so that one steps only where one ought to go⁴¹ (*paribhata patham*) even from a heap with one's hand, or putting them into a heap, in each case without shaking it. He who shakes the heap loses (*santika*)⁴². Throwing dice (*khalka*)⁴³, hitting a short stick with a long one (*ghatikam*)⁴⁴. Dipping the hand with the fingers stretched out in lac or red dye or flour water and stroking the wet hand on the ground or on a wall, asking out 'what shall it be?' and showing the form required elephants, horses⁴⁵ (*saoka hattham*). Some recluses and Brahmanas enjoy games with balls (*akkham*), blowing through toy pipes made of leaves (*paṅgacram*), ploughing with toy ploughs (*vankakam*), turning summer saults (*mokkhaṭṭakam*), playing with toy windmills made of palm leaves (*cupulakam*), playing with toy measures made of palm leaves (*patthalakam*), playing with toy carts or toy bows (*raṭṭhakam*, *dhamukam*), guessing at letters (*akkhaṭṭakam*)⁴⁶ traced in the air, or on a play fellow's back, guessing the play fellow's thoughts (*manesikam*), immunity of deformities (*vatha vaṭṭam*). These are the sports and games included in the *Majjhima Nīla* in the *Brahmaṇḍa Sūtra* of the *Digha nikāya*.

37. All these occur in the introductory story to the *Paṇḍita* (*duyā*) IV, 1-3. Compare Buddhaghosa on *Mahāvagga* V, 1-29.

38. All these terms occur at *Vibhava* III, 30, repeated at III, 39.

39. Chess played originally on a board of eight times ten squares was afterwards played on one of eight times eight squares. Our list cannot be taken as evidence of its origin in the fifth century B.C., but it certainly refers to games from which it and its offshoots must have been developed. The Sinhalese *Sūtra* says that each of these games was played with dice and pieces such as kings and so on. *Chroniques of the Buddha*, Rhys Davids, Page 9, 10 fn.

40. *Akkaṣam*. How very like blindfold chess!

41. A kind of primitive hop-scotch. The Sinhalese says he says must be made by pping.

42. *Spellicum*, pure and simple.

43. *Khalka*. Unfortunately the method of playing is not stated. Compare Eberhard's note as in his *Satapatha Brahmana* II, 270, 2. In the gambling scene in the *Hitopadesa* (Cunningham Pl. XLV, No. 7) there is a board marked out on the ground, six times five squares (not six by six) and six little cubes with marks in the sides visible to be on the stone outside the board.

44. Something like tip-cat. *Sankalpanaya* in Sinhalese.

45. *Diagrams of the Buddha*, Rhys Davids, page 11.

46. It is important evidence for the date at which writing was known in India that such a game should be known in the 5th cent. B.C.



We have got a picture of furniture of a rich-house hold of ancient India in giving us an idea of what was precisely signified by the two terms *occasavana* and *mahasavana*. In this *sīla* (mapthimat) we have got a list of articles of luxury used for the purpose of toilets. Some recluses and Brahmanas describes in this *sīla* that moveable settees high and six feet long *asandim*⁴¹ divans with animal figures carved on the supports (*padānkam*)⁴² Goats hair cover lets with very long fleece (*gonakam*)⁴³ patchwork counterpanes of many colours (*catukam*) white blankets (*patikam*) woollen coverlets embroidered with flowers (*patālikam*) quilts stuffed with cotton wool (*tuukam*) coverlets embroidered with figures of lions tigers etc. (*Vikatikam*) rugs with fur on both sides (*Udda lomim*) rugs with on one side (*Ekantalomim*) coverlets embroidered with gems (*Katthissam*) silk coverlets (*Koseyyam*) carpets large enough for sixteen dancers (*Kuttakam*) elephant horse and chariot rugs (*Kuttakam bathaththaram issaththaram rathaththaram*) rugs of antelope skins sewn together (*apina ppaivenim*) rugs of skins of the plantain antelope (*kadāhiniga pavara pavattharannam*) carpets with awnings above them (*Sa uttara cchadam*) sofas with red pillows for the head and feet (*Ubhato lobhikupadathanam*)

41. *Asandim* Buddhaghosa correctly says *asandim* and the allowed measure, but that must refer to height, as the old rule of the measure of seats, viz. the 8th *Pakathissam* which the height of beds or thrones is limited to eight great inches (probably about eighteen inches). The Sinhalese *Sanna* adds a long frame for supporting the whole body. At *Pat* c. 408 a man lies down on an *asandim* as to be able to look up and watch the stars. At *Upāṭṭa* 35 = *Majjhima* 4. 315 = *Samyutta* III. 437 where the reading must be corrected to the *asandim* as it is a tree. The *asandim* is selected as the right sort of seat for the king in both the *Vijaya* and Inauguration ceremonies because of its height (cf. *Uyeging* *Sat* *Heb* III. 35-40). It is here said to be made of iron or iron rods of wood and perforated which probably means that the frame was of wood and the seat was interlaced cane or wickerwork. The diminutive *asandika* with short legs and made square for sitting not lying on is allowed in the *Huduhā* (*Uḍḍ* by *Vinaya* II. 149). And even the *Asandim* is allowed if the tall legs be cut down by *Vinaya* II. 169. (70) when the reading *khindavase* is preferable and is read in the quotation at *Vin* I. 38. The readings large cushion of *Vinaya* Texts at 27 and stuffed Couch at III. 409 must be accordingly corrected. *Gogerly* translates Large couch Horned one chair Longue and *Neumann* bequiesce Le buste. *Chroniques of the Buddha* *Rlys* *David* Page 11, fn. 4.

42. *Padānkam*. It is noteworthy that in spite of the use of a divan with animals carved on its supports being here directed to as exclusively the sort of seat on which the Buddha himself or Buddhist personages of distinction are often in later sculptures represented as sitting (Cronwedel *Buddhistische Kunst* pp. 111-24-37 *Mitra* *Buddh* *Gaya* Plates XI-XX). At *Mahāsāṃsa* 25 *Sihāsana* and *padānkam* are used of the same seat (Asoka's throne) and *sīhasana* is used of Bontia Gannak's throne. But the Lion throne of Nissanka Malla found at Polonnaruwa is not a *padānkam* but an actual stone transporter than life size (Munro *Antiquary* Vol. I p. 135. Compare the similar seat in Cronwedel p. 95). *Chroniques of the Buddha* *Rlys* *David* Page 11-2 to 3.

43. The words from *gonaka* down to *Katthissam* inclusive and also *Katukam* are found only in this list and Buddhaghosa seems to be uncertain as to the exact meaning of some of them.



Lord Buddha abstained from such high and low seat. Men in the world praised Buddha in this way. Toilets are used in this sīla as mentioned before e.g. rubbing in Scented powders on one's body (ucchadanam paramaddanam) shampooing it (mahapanam) bathing it. Patting the limbs with clubs after the manner of wrestlers.⁵⁰ The use of mirrors, eye ointments, garlands, rouge, cosmetics, bracelets, necklaces, walking sticks, reed cases for drugs, capes, sunshades, embroidered slippers, turbans, diadems, whisks of the yak's tail and long fringed white robes (adasam añjanam mala vilepanam mukha-cunnakam mukha-panam mutha-bandham sikhabandham dandakam nabham khaggam chatam citrupahanam umbisam matim sala-vitanam oda-cina vattham digha-dasam) also used in this magghima Sīla.⁵¹ Gotama the recluse keeps aloof from such means of decorating and beautifying the person. According to Rhys Davids this is not quite accurate. Out of the twenty items here mentioned, three (shampooing, bathing and the use of sunshades) were allowed in the Order, and practised by Gotama himself. Bathrooms and halls attached to them are permitted by Vinaya Texts III 189, shampooing by Vinaya Texts III 68, 297. The use of sunshades is permitted by Vinaya Text III 132,⁵² and is referred to Vinaya III 88, 274. Dialogues of the Buddha, Page 13.

This magghima Sīla section also gives a list of low talks or gossip (macchanakatha) and a vivid description of the manner in which the sophists or controversialists of that time carried on philosophical discussions after indulging in wrangling phrases (Viggahika). Some recluses and Brahmanas live on food provided by the faithful, continue addicted to such low conversation as for example, tales of kings (raja-katham), of rubbers (cora-katham), ministers of state (mahamatta-katham), tales of war (sena-katham), of terrors (bhaya-katham), of battles (vuddha-katham), talk about foods (anna-katham), drinks (pina-katham), clothes (vattha-katham), beds (sayana-katham), garlands (mala-katham), perfumes (gandha-katham), talks about relationship (ñati-katham), equipages (vana-katham), villages (gama-katham), town (nagamakatham), cities (nagara-katham), countries (janapada-katham), tales about women (ittha-katham), about heroes (purisa-katham), gossip at street corners,⁵³ (sura-katham, visukha-katham), places from where water is fetched (kumbatthana-katham), ghost stories (peta-katham), desultory talk (manatta-katham), speculation about the creation of the land or sea (lokakkha-yikam, samuddakkhayaikam), or about existence and non-existence (tubbhava-bhava-katham). Gotama the recluse holds aloof from such low conversation.

50. Sasobahanam. It is the rubbing of limbs with flat pieces of wood.

51. Digha-Nikaya, P.T.S. Vol. I, Page 7.

52. Buddhaghosa takes this word literally street talk, in the sense of talk about streets, whether ill or well-situated, and whether the inhabitants are good or poor etc.



Some recluses and Brahmanas continue wrangling phrases about the doctrine and discipline (dhammam vinayam). Some recluses and Brahmanas live on food provided by the faithful, continue addicted to taking messages, going on errands, and acting as go-betweens, to wit, on kings, ministers of state, kshatriyas, Brahmanas, or young men, saying: "Go there, come hither, take this with you, bring that from thence."⁵³ *rañnam raja mahamattanam khattuvanam brahmananam gahapatiskanam kumaranam*. "Idha gaccha, amutra gaccha, idam hata amutra idam aharati."⁵⁴ Gotama the recluse keeps aloof from such servile duties. Some recluses and Brahmanas live on food provided by the faithful, are tricksters (Kuhaka), droners out (Tapaka), diviners (nemuttika), and exorcists (nippesika), ever hungering to add gain to gain (*labbhena ca labham magham sarako*). Lord Buddha abstains from such deception and patter. Thus we see that the *magghima sū* gives a vivid picture about ancient Indian culture.

The *Mahāsāla* portion in this Sutta has a bearing upon certain popular sciences, arts, and tactics mixed up with superstition. The list given includes *anga* or palmistry. It has also a bearing upon the knowledge of signs of bad and good quantities in certain things of importance and of the marks in them denoting the health or luck of their owners, e.g. those of gems, sticks, garments, swords, usw. etc. It throws light on such practices of sooth sayings and the art of fore-telling certain natural events by means of astronomical and astrological calculation. It has also a bearing on the fore-telling of such events as there will be abundant rainfall. It bears also testimony to the prevalence in the country of practices of such low arts and occultism as *āyāhana-vivāhana*.

Some recluses and Brahmanas live on food provided by the faithful, earn their livelihood by low art, palmistry (*angam*).⁵⁵ "divining by means of omens and signs (*nimittam*)."⁵⁶ "auguries drawn from thunder bolts and other celestial portents (*uppada*)."⁵⁷ "prognostication by interpreting dreams (*sapnam*)."⁵⁸ "fortune telling from marks on the body (*lakṣhanam*)."⁵⁹ "auguries from the

53. *Dialogues of the Buddha*, Rhys Davids, Page 15.

54. *Digha-Nikaya, P.T.S., Vol. I, Page 2.*

55. *Angam*, literally, limbs. Buddhaghosa distinguishes this from *lakṣhanam*, and from *anga-sūtra*.

56. *Nimittam*, literally, marks or signs.

57. *Uppada*, the portents of the great ones, thunder bolts falling, and so on, says Buddhaghosa.

58. On the theory of dreams compare M., pp. 297-301.

59. *Lakṣhanam*. The commentator on this work as used in the very same connection at Jai. I. 374 adds that it means also the knowledge of good and bad marks on such persons.

marks on cloth gnawed by mice (*muskaacchinnam*)⁶⁰ sacrifices of Agni (*agge homam*)⁶¹ offering oblations from a spoon (*dāṭṭhi homam*)⁶² making offerings to gods of husks of the red powder between the grain and the husk of husked grain ready for boiling of ghee and of oil sacrificing by spewing mustard seeds etc. into the fire out of one's mouth drawing blood from one's right knee as a sacrifice to the gods (*thusa homam kana homam tanḍula homam sappahomam teta homam mukha homam chita homam*). The *Mahasiḷa* section describes that looking at the knuckles etc. and after muttering a charm divining whether a man is well born or lucky or not (*angavijja*) determining whether the site for a proposed house or pleasure is lucky or not (*vatthu vijja*) advising on customary law (*khatta-vijja*)⁶³ laying demons in a cemetery (*Niya-vijja*) laying ghosts (*bhuta-vijja*) knowledge of the charms to be used when lodging in an earth house (*Bhurī-vijja*) snake-charming (*ahi vijja*) This section also deals with the poison craft (*visa-vijja*)⁶⁴ the scorpion craft (*vicchika vijja*)⁶⁵ the mouse craft (*musika vijja*) the bird craft (*sakuna vijja*) the crow craft (*vayasa vijja*)⁶⁶ foretelling the number of years that a man has yet to live (*pakkajjhanam*) giving charms to ward off arrows (*saṃparittanam*)⁶⁷ the animal wheel (*imgecakkam*). This *mahasiḷa* describes that types of low arts e.g. gems (*mani lakṣhanam*), staves (*daṇḍa lakṣhanam*), garments (*vaṭṭha lakṣhanam*), swords (*asa lakṣhanam*), arrows (*susu lakṣhanam*), bows (*dhana lakṣhanam*), other weapons (*ayudha lakṣhanam*), women (*atthi lakṣhanam*), men (*putisa lakṣhanam*), boys (*komara lakṣhanam*), girls (*kumari lakṣhanam*), slaves

60 The allied superstition of thinking it unlucky to wear clothes gnawed by mice is laughed out of court in the *Mangala Jataka*, No. 87.

61 Telling people that a sacrifice of such and such a wood and such a wood will have such and such a result.

62 Telling people that an oblation of such and such grains, butter or oil or poured into the fire from such and such a sort of spoon will have such and such result.

63 The Burmese MSS correct the rare *khatta* into the far less *khetta* (*khetta vijja*) indeed occurs at Ed. III. 9 and may just possibly there in connection with writing, arithmetically, rather reflect the correct in the meaning of fixed-verifying-measurement. Buddhaghosa though his explanation is corrupt, evidently understands the phrase in a sense similar to that of *Khata-dhamma* at Ed. V. 482-490. *Atthi* (*atthi* also 128) and his *piya nissattham* is probably nearer the mark than Sankara's (*on Khanda Up. VII. 1-2*) which is *dhana* or *veda*. It is the craft of getting more than living in great part in adhering to custom. The *Sutta* only shows the *Upasāda* in looking at all these crafts as minor matters, but it goes beyond it in looking upon them as a low way for a Brahman of gaining a livelihood. *Dialogues of the Buddha*, Rhys Davids, Page 18, fn. 3.

64 Buddhaghosa says curing or giving poison, or poison spells (compare *Atth. V. 84. 9-93-100*).

65 It means simply curing the bites of these creatures.

66 Divining by the appearance and the cawing of crows.

67 Compare the *Anisambhava-vijja* at *Sutt. 255* and below, p. 96 of the text.



(*edasa lakkhanam*) slave girls (*edasa lakkhanam*) elephants (*chaathi lakkhanam*) horses (*asssa lakkhanam*) buffaloes (*mahisa lakkhanam*) bullocks (*sasabha lakkhanam*) oxen (*oga lakkhanam*) goats (*oga lakkhanam*) sheep (*menda lakkhanam*) fowls (*kukkuta lakkhanam*) quails (*vattaka lakkhanam*) guinea fowls (*godha lakkhanam*) earrings (*kannika lakkhanam*) tortoises (*kacchapa lakkhanam*) and other animals (*muga lakkhanam*) Lord Buddha keeps aloof from such types of low arts. Lord Buddha says that some recluses and Brahmanas live by wrong means such as soothsaying to the effect that 'The chiefs will march out. The chiefs will march back. The home chiefs will attack and the enemies retreat. The enemies chiefs will attack and ours will retreat. The home chiefs will gain the victory and the foreign chiefs suffer defeat.' Dīpaṇṇas of the Buddha. Rhys Davids. Page 70. (*Rāññam nivvanam bhavissati. rāññam amivvanam bhavissati. Abbhantarānam rāññam upayanam bhavissati. bahurānam rāññam apayanam bhavissati. Bahurānam rāññam upayanam bhavissati. abbhantarānam rāññam apayanam bhavissati. Abbhantarānam rāññam pajā bhavissati. bahurānam rāññam parājā bhavissati. Bahurānam rāññam pajā bhavissati. abbhantarānam rāññam parājā bhavissati. - iti māsā pajā bhavissati. māsā parājā bhavissati*).⁶⁸

Lord Buddha says more that some recluses and Brahmanas live by low means (*dhina viā*) that there will be an eclipse of the moon (*canda ggaḥ bhavissati*) an eclipse of the sun (*sotiya ggaḥ bhavissati*) an eclipse of a star (*nakkhatta ggaḥ bhavissati*) aberration of the sun or the moon (*andimasuriyanam pattha gamanam bhavissati*) the sun or the moon will return to its usual path (*andima suriyanam uppatha gamanam bhavissati*) aberrations of the stars (*nakkhattanam pattha gamanam bhavissati*) the stars will come back to their usual course (*nakkhattanam uppatha gamanam bhavissati*) a fall of meteors will be (*ukka-pata bhavissati*) a jungle fire will be (*idisa daho bhavissati*) an earthquake will be (*Bhumicale bhavissati*) the god will thunder (*Deva dundubhi bhavissati*) rising and setting, clearness and dimness of the sun or the moon or the stars or foretelling of each of these fifteen phenomena that they will betoken such and such a result.⁶⁹ (*canda vipakam. candima suri nakkhattanam. uggamanam. ogamanam. sankilesam. vodanam bhavissati*). Lord Buddha more said in this Sutta in the Mahasifā that some recluses and Brahmanas live by low arts such as

68. Dīgha-Nikaya, PTS Vol. I, Page 9-10.

69. *nakkhatta* translated by Cooper and Neumann as 'planet'. Buddhaghosa explains it by Mars and so on. The word applies to planets but also to stars in general and knowing other passage where the meaning of the word is confined to planets. Dialogues of the Buddha. Rhys Davids. Page 70-71.

70. *ukka-pata*. See Jat. I, 374. Mil. 178.

71. Thunder and lightning according to Neumann.

72. Dialogues of the Buddha. Rhys Davids. Page 71.

73. Dīgha-Nikaya, PTS Vol. I, Page 10.



for telling an abundant rainfall (sabbatapluka bhavessu) a deficient rainfall (dabbatthika) a good harvest (subhikkham) scarcity of food (dabbhikkham) tranquillity (khemam) disturbances (bhayam) pestilence (roga) a healthy season (ajaggyam) counting on the fingers (mudda) counting without using the fingers (ganana) ⁷³ summing up large totals (sankhanam), ⁷⁴ composing ballads (poetizing) (Kaveyyam) causticity (sophistry) (lokayatam). ⁷⁵ Some recluses and Brahmans earn by wrong means of livelihood by low arts such as — arranging a lucky day for marriages in which the bride or bridegroom is brought home (ayahanam) ⁷⁶ arranging a lucky day for marriages in which the bride or bridegroom is sent for (vyadhanam) ⁷⁷ fixing a lucky time for the conclusion of treaties of peace (samvadanam) ⁷⁸ a lucky time for the outbreak of hostilities (vyadhanam) a lucky time for the calling in of debts (vapikaranam) a lucky time for the expenditure of money (vikaranam) using charms to make people lucky (subhaga karanam) ⁷⁹ using charms to make people unlucky (dubbhaga karanam) using charms to procure abortion (muddha gabbha karanam) incantations to bring on dumbness (vyhamitaddanam) incantations to keep a man's jaws fixed (thanasambhananam) incantations to make a man throw up his hands (thanthabhiappanam) incantations to bring on deathness (kanna jappanam) obtaining oracular answers by means of the magic mirror (adasi panham) ⁸⁰ obtaining oracular answers through a girl possessed (kumari panham) ⁸¹ obtaining oracular answers from a god (devi panham) the worship of the Sun (adicecupatthanam) ⁸² the worship of the Great One (Mahat upatthanam) ⁸³

73. Ganana. Buddhaghosa's comment on this — *ajjakkaddha ganana* — on contradiction to the last. It is essentially calculation not broken up by using the fingers (oral arithmetic pure and simple).

74. Sankhanam. literally — summing up. He who has the faculty of doing this can — on looking at a tree — say how many leaves it has — says Buddhaghosa. But the first words of his comment are doubtful. He may perhaps mean calculating masses by means of the rosary.

75. Literally rendered as 'marion', but it is quite clear that this meaning is impossible in this connection. Milinda 174.

76. Compare the Sinhalese marriage in which the bridegroom is brought into the house of the bride's family.

77. Compare the Sinhalese type marriage in which the bride is sent out to live in the bridegroom's family.

78. Samvadanam. According to children, this is a magic art, following Burnouf who calls it *amvety*. Buddhaghosa explains it as astrology.

79. Many such charms are preserved in the Atharva-veda.

80. Buddhaghosa says they made a god appear in the mirror and answer questions put. It is a later conception to 'fascinate' the god and make the mirror itself give pictures of the hidden events. The mirror is of metal.

81. Through a girl of good family and repute.

82. Such sun worship is ridiculed in the *Ura* of the same name. No. 173.

83. Buddhaghosa explains the Great One as *Maha Brahmi*.



bringing forth flames from one's mouth (abhuḍḍaṇam) invoking Sati, the goddess of Luck (Sīrāśayanaṃ) Cātuma Buddha tells us that some recluses and Brahmins earn money by wrong means such as—vowing gifts to a god if a certain benefit be granted (santi Kammaṃ) paying such vows (paṇḍhi Kammaṃ) repeating charms while lodging in an earth house (bhūti Kammaṃ) causing virility (Vassa Kammaṃ) making a man impotent (Vassa Kammaṃ) fixing on lucky sites for dwellings (Vatthu Kammaṃ) consecrating sites (Vatthu parikkamaṃ) ceremonial risings of the month (ceremonial bathings) offering sacrifices (administering emetics and purgatives purging people to relieve the head)⁸⁵ acūṇaṇa mahapaṇaṃ juhaṇaṃ vamaṇaṃ virecaṇaṃ uddha virecaṇaṃ adho virecaṇaṃ siva virecaṇaṃ⁸⁶ This Mahaśīla deals with oiling people's ears (Kannatelaṃ) satisfying people's eyes (netta kappanaṃ) administering drugs through the nose (nāṭhu Kammaṃ) applying collyrium to the eyes (aṇṇaṇaṃ) giving medical ointment for the eyes (paccaṇṇaṇaṃ) practising as an oculist (salakīyaṇaṃ) practising as a surgeon (sallakattikāṇaṃ) practising as a doctor for children (dāraka-likicchā) administering roots and drugs (mutabhesajjanaṃ) administering medicines in rotation (anuppadaṇaṃ) (vadhinaṃ) (paṇḍimokkhaṃ)

Thus we may say that the Brahmajāla Sutta gives us much information about the mode of life, social culture and economic condition including different types of professions in ancient India through the cūla, majjhima and mahā-sīla.

During the life time of the Buddha there were several types of philosophical views in India which were described as wrong views. They are in certain respect different from those preached by the Buddha. In the Brahmajāla Sutta, these views or Dāṭṭhis are traditionally known as the sixty-two view points (Dvayaṭṭhiya dāṭṭhi) in the Buddhist literature. The aim was to educate the disciples of Buddha in those theological expositions. Of the sixty-two views, the first eighteen refer to the speculation about the past (Pubbantakappika) (skt. Purbantakalpika) and the remaining forty-four to those about the future (Aparantakappika) (skt. Aparantakalpika). All the wrong views of philosophical speculations originated owing to the ignorance of time (pubbanta (priority) as they deal with the ultimate beginning of the world and the soul and aparanta (posteriority) as they deal with the ultimate end of the world and the soul. These views were considered and criticised by the Buddha. According to the Buddha these are not exactly erroneous or false views, but they are not comprehensive. They are only partial or fragmentary views of truth and reality. So they fall short of perfection and do not gain the ultimate goal or final emancipation.

85 Dialogues of the Buddha, Rhys Davids, Page 25

86 Digha-Nikaya, PTS, Vol. I, Page 12



All of the views described in the Buddhist texts, whether Hinayanic or Mahayanic, are wrong (*micchaditthi*) and are attributed to people's natural inclination of adhering to the heresy of individuality (*sakkayaditthi*) consisting in regarding the body or any particular elements of its soul.⁸⁷

Table of 62 *ditthi*s in the *Brahmajāla Sutta*.

1. Pubbantakappika :—

a) Sassatavāda	—	based on 4 grounds
b) Ekaccasassatavāda	—	based on 4 grounds
c) Antanantīkavāda	—	based on 4 grounds
d) Amaravikkhepikavāda	—	based on 4 grounds
e) Adhuccasamuppannikavāda	—	based on 2 grounds

Total	—	18 <i>ditthi</i> s
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2. Aparantakappika :—

f) Uddhamagghatanika		
i) Saññivāda	—	based on 16 grounds
ii) Asaññivāda	—	based on 8 grounds
iii) Nevasaññi-nasaññivāda	—	based on 8 grounds

32 <i>ditthi</i> s

g) Ucchedavāda	—	based on 7 grounds
h) Ditthadhammanibbanavāda	—	based on 5 grounds

12 <i>ditthi</i> s

Total	—	44 <i>ditthi</i> s
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Pubbantakappika = 18 *ditthi*s + Aparantakappika = 44 *ditthi*s
= Total 62 *ditthi*s

Lord Buddha tells in this *Sutta* that there are other things which are profound (*gambhīra*) difficult to realise (*duddasa*) hard to understand (*duranubodha*) tranquillising (*santa*) sweet (*paṇita*) not to be grasped by mere logic (*takkavacara*) subtle (*nipuna*) comprehensible by the wise (*paṇḍita vedanīya*).⁸⁸ The Buddha realising these *dhammas* sees them directly

⁸⁷ *Samyutta* IV, p. 286; also F. J. Thomas, *Life of Buddha*, p. 202. M. Vr. pp. 340-361.
— *Sakkayaditthivupatamaṃ sakkayaditthivupatamaṃ* *Samyutta* IV, p. 282. — *ima ditthiyo sakkayaditthiya satti bhūṇi* see also *Paris* — pp. 149-150.

⁸⁸ The corresponding Sanskrit terms occur at *Dharmacadāna*, p. 49¹. No doubt the reading there ought to be *nipuna*.



There are recluses and Brahmanas who reconstruct the ultimate beginnings of things whose speculations are concerned with the ultimate past and who on eighteen grounds put forward various assertions regarding it.

1. Sassatavāda i.e. Eternalists :

(Four kinds of Sassatavāda i.e. those who hold that the self or soul and the Universe are eternal)⁸⁹

Some recluses and Brahmanas are Eternalists (Sassatavāda). They proclaim on four grounds that both the soul and the world are eternal (eke Samanno brahmanā sassatavāda sassatam uttaran ca lokā ca paññapenti catuho vatthūhi)⁹⁰

Some people on account of their spiritual advancement develop the power (bhinnā) of remembering their former births (pabbentivasanussati) up to a certain number. The recluses and Brahmanas by means of odour and exertion of application of earnestness of careful thought he calls to mind his many dwelling places — in one birth or in two or three or four or five or ten or twenty or thirty or forty or fifty or a hundred or a thousand or in several hundreds or thousand or laks of births — ‘ekam pi jātup dye atyo tisso pi jātuyo catasso pi jātuyo pañca pi jātuyo dasa pi jātuyo vixāmi pi jātuyo timsam pi jātuyo catvārisam ps jātuyo paññasam pi jātuyo aññasam pi jātuyo sahasam pi jātuyo sata-sahasam pi añekam pi jātuyāmi añekam pi jātuyo sabbassam añekam ps jātuyo sata-sabbassam’⁹¹ He recalls such ‘I had such and such a name was of such and such a lineage and caste’⁹² lived on such and such food experienced such and such pains and pleasures had such and such a span of years. And when I tell from thence I was reborn in such and such a place under such and such name, in such and such a lineage and caste living on such and such food experiencing such and such pains and pleasures with such and such a span of years and when I tell from thence I was reborn here’⁹³ (Amutrāsim evam namo evam potto evam vāno evam āhāro evam sukho dukkha patisaṃvedh evam avu-pāsyanto ‘Sū cātō cātō amutra upasidim’)⁹⁴ They may be divided into three classes in accordance with the number of births that can be remembered by them. The fourth class refers to those persons who arrive at the conclusion that the world and the soul are eternal by means of logic and reasoning only. In short, the memories of the past and future existences according to the

⁸⁹ Cf. Samyutta, IV, p. 40. Aññatta.

⁹⁰ Dīgha-Nikāya, PTS Vol. I, Page 13.

⁹¹ Dīgha-Nikāya, PTS Vol. I Page 13.

⁹² Vinaya literature. (other). It is no doubt refers to the cattharo vanna mentioned so often in the Suttas. It is true that these ‘Khattiyas, Brahmanas, vessas and Suddas’ were not castes but four divisions of the people each consisting of many subdivisions which afterwards hardened into castes. See I.R.A.S. (1917) pp. 180-190.

⁹³ Dialogues of the Buddha (Bhikkhu Dhamma) Page 27.

⁹⁴ Dīgha-Nikāya, PTS Vol. I, Page 13.

Sutta make a person a Sassatavadin for he thinks that the world has been rolling on from eternity and will be rolling on for ever and that he will be born again and again.⁹⁵ Lord Buddha tells us in the *Brahmajala* sūta that the world giving forth to nothing new is steadfast as a mountain peak, as a pillar firmly fixed, and that though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another yet they are for ever and ever.⁹⁶ *Yatha Sassatatta ca loka ca vanthi kupaṭṭhasesi yathāyutheva te ca satta sandhayaṃti samsaranti evaṃti upapajjanti atthivesa sassata saman ti*.⁹⁷ Sassata in the Pali Nikayas does not bear the metaphysical sense. It is used in the Upanisads while speaking of the great Atman. The Sassatavadins according to the Nikayas⁹⁸ are those who take *atta* or self as one of the five *khandhas* or something apart from them and hold that it continues for ever and without any change. In the *Majjhima Nikaya*⁹⁹ according to the Sassatavadins the self (*atta*) the speaker, feeler and enjoyer of the fruits of good and evil actions (*kamma*) is permanent (*nicca*), fixed (*dhruva*), eternal (*sassata*), unchangeable (*aviparināmadhamma*) and is steadfast like so-called eternal objects, viz., the sun, moon, ocean, earth and mountain. In Buddhism the *Kṣāntikavāda* and the denial of a permanent entity are not prepared to admit that the identical being feels the consequences of his action, which as the *Nidāna samyutta* asserts, would make them Sassatavadins.¹⁰⁰ Besides this, the Sassatavāda also bears resemblance with the Sāṃkhya school of philosophy. According to this school there are two ultimate realities which are eternal, the *Puruṣa* and the *Prakṛti*, the former corresponding to *Atta* and the latter to *Loka*. The difference is that in the Sāṃkhya there is no God and the primeval *Prakṛti* is eternal. The souls have a separate existence of their own and continue to exist for ever in infinite numbers. According to the Sassatavadins the soul is an active agent while the *Puruṣa* is eternal, *atta* of the Sāṃkhya is an inactive onlooker. The active agent being *Ahaṃkāra*, the principle of individuation, issues out of the *Prakṛti* of matter in its primordial form. The eternal *Loka* of the Sassatavadins is the evolved world in its variety.

95. Early Monastic Buddhism, N. Don, Vol. I, Page 49.

[Digha III, p. 109-110. *Aññam kho āham ādhanam jānāmi sat-sattā pi loka— anapaṃ ca kho āham ādhanam jānāmi samvattissati va ti*.

96. Dialogues of the Buddha, Rhys Davids, Page 78.

97. Digha-Nikaya, PTS, Vol. I, Page 14.

98. Majjhima, I, pp. 96, 122 (V, p. 400).

99. Majjhima, I, p. 8. Pāṇācanandani, p. 71.

100. Samyutta II, p. 20. *So kammāse-paṇāsaṃvedāpatti-kho kassapa adhi-sato vāyambhūti dukkhaṃ ti ti vādaṃ sassatam etam poro*.

Cf. M. Vr., p. 344, see infra.

Also Franke, Digha (trirat), p. 23.



According to Hindu philosophy the soul is also matter nourished by constant flow of conscious current of *Ātanyadhar* and the soul is not wholly lost with the destruction of the body. It transmigrates from body to body under different cover in different set up. Death means absence of the soul and complete emancipation of the *Ātanyadhar*. The *Sassatavada* as envisaged in the *Brahmajala Sutta* is similar and complementary to the above doctrine.

The first three grounds of the *Sassatavada* are really based on yogic exercises and are not comprehensible to layman. The arduous course of meditation practised by a recluse open out to him the happenings of his previous births. He recalls what was he, where he lived, whether he suffered or enjoyed in his previous births. Thus he comes to know the continuity and eternity of the soul and the world is always transforming. It is a conclusion drawn directly from personal experience and spiritual revelation. The fourth category belongs to the conclusion. It maintains eternity of the soul and the world is based on logical reasoning. Like all other theological controversies it creates a row and it remains a speculation only. This fourth or last type of *Sassatavadins* conclude that "Eternal is the soul and the world, giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed, and these living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."¹⁰ The second and the third case they recall previous births thus calls to mind a longer period up to ten world-aeons.¹¹ (The fourth and the last type of the *Sassatavada's* reasons are not available in the text in details.)

2. *Ekaccasassatavāda* :

Four kinds of *Ekaccasassatavada* (Partial Eternalists), i.e. those who held that the self and the universe are eternal in some respects and in some not. According to the first type of *Ekaccasassatavada* there are some recluses and Brahmins who maintain that the world passes away after the lapse of a long period and all beings are reborn into the *Abhassara-loka*.

(A) *Abhassara* : According to the cosmogonic speculations of the Buddhists, as also of some of the upanisadic teachers¹² there were in the beginning no beings and the first to appear were the *Abhassara* gods, capable of taking shape at will,¹³ "feeding themselves only with joy (piti).

10. *Dialogues of the Buddha*, Rhys Davids, Page 29.

11. *Samsatta-vyattana*—dying up and evolution from *saṃ* to *turni*.

It is the period of the gradual disintegration and confirmation of a world. *Sumangala Vimāni* I, p. 110. *pakāṭhā nibbattasattānam nibbattaya saṃmam*. Taṭṭh-up. II, 7. *avāḍa* (I am) *agra* (old). *Tadā* (sa) *asāḍa* (ayata). See *Bhadd-up.* 1, 12. Cf. the Egg legend in *Chā. up.* IV, 13. See also RV. X, 124. To this conception it seems the *Chā. Up.* (VI, 2, 1) refers in the following words: *Tadāhaika ahur asāḍa* *esedāya* *agra* *avāḍa* *ekam* *eva* *avyāyam*. *Tasmā* *asatah* *va* *jayata* *oti*.

12. *Sumangala Vimāni* I, p. 110.

13. *Sumangala Vimāni* I, p. 110. *phanamam* *na* *nibbattatta* *manomaya*.

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self-luminous *sayampabha* moving about in the sky and getting all that they desired.¹⁰⁵ (*Hoti kho so bhikkhave samayo yam kadañ karaṇaṁ dīghassa addhuno accavena ayaṃ loko samvattati. Samvattamano loko vebhuysena satta Abhassara samvattanika hoti. Te tatha honti manomaya piṇ bhakkha sayampabha antalikkhacāra subhaddhāvino ciraṃ sphaṃ addhamaṃ tiṭṭhanti*).¹⁰⁶ When sooner or later this world system begins to re-evolve. When this happens the Palace of Brahma appears, but it is empty. And some being or other, either because his span of years has passed or his merit is exhausted, falls from that world of Radiance, and comes to life in the Palace of Brahma. And there also he lives made of mind, feeding on joy, radiating light from himself, traversing the air, continuing in glory, and thus does he remain for a long period of time. (*Hoti kh so samayo yam kadañ karaṇaṁ dīghassa addhuno accavena ayaṃ loko vivattati. Vivattamano loko sunnaṃ brahma vimānaṃ pata bhavati. Ath annataro satta ayukkhaya va puññakkhaya va Abhassara kaya cavitva sabbhaṃ Brahma vimānaṃ upapajati. So tatha honti manomaya piṇ bhakkha sayam pabho antalikkhacāra subhaddhāvino ciraṃ dīghaṃ addhamaṃ tiṭṭhanti*).¹⁰⁷

After dwelling there so long alone, dissatisfaction arose within him. He thinks that other beings might come to join him in this place. Other beings fall from the world of Radiance and appear in the Palace of Brahma as companions to him and in all respects like him.

(*Tassa tatha ekakissa dīghaṃ tatra nibbusita anibbhāto paritassanaṃ uppajati. 'Aho sata añño pi satta aññānaṃ agacchevāsu' ti. Atha aññāne pi satta ayukkhaya va puññakkhaya va Abhassara kaya cavitva Brahmasamānaṃ upapajanti tassa suttassa sahaṃvātaṃ. Te pi tatha honti manomaya piṇ bhakkha sayam pabha antalikkhacāra subhaddhāvino ciraṃ dīghaṃ addhamaṃ tiṭṭhanti*).¹⁰⁸ The one who was first reborn thinks, 'I am Brahma, the Great Brahma, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief, I all appointing to each his place, the Ancient of days, the Father of all that are and are to be'.¹⁰⁹ (*Yo so satto pūṭhamaṃ upapanno tassa evaṃ hoti. 'Ahaṃ asmi Brahmi Maha brahma abh bhu are bhūbh to tñāñ attha dāve vasaṃ dāssaṃ*

105. *Digha* III p. 84-5.

106. *Digha-Nikaya*, PTS Vol I, pp. 17.

107. *Dialogues of the Buddha*, Rhys Davids, Page 31.

108. *Digha-Nikaya*, PTS Vol I, Page 17.

āyukkhayā va puññakkhaya of *Gita* IX, 31.

Te tam bhaktiṃ sargalokaṃ viśalam

Kāme punye martyalokaṃ viśam

Early Monastic Buddhism, N. Dutt Vol. I, page 52.

109. *Digha-Nikaya*, PTS Vol-I pp. 17-18.

110. *Dialogues of the Buddha*, Rhys Davids, Page 31.



Katta nimmita settho sanjita vasi pita bhuta bhavyanam Mayâ ime satta nimmita) ¹¹¹ At this the first being thinks that he is the Brahma, the great Brahma, other beings are created by him. The other beings who are reborn into this world think that he must be Brahma, for, he is born first. He is eternal. He is lord and originator (issaro katta nimmita) ¹¹² The text says further that in course of time, some of these beings happened to be reborn in the mortal world and through meditation and such other practices could visualize their former existences up to their birth in the Brahma world and gave out the view that Mahabrahma, who existed when they were first born, is the creator of all beings and is eternal (sassata) who were born after Mahabrahma were created by him and hence impermanent (asassata). According to Buddhaghosa, the Abhassaras are so called because radiance spreads from their bodies in all directions like flames from a torch (dandadipikaya accivya etesam sarvato abha chi piva chijitvâ patanti viya sarati visarati ti Abhassara). Dictionary of Pali Proper names, G.P. Malalasekera, Vol. 1, Page 279-280. "This doctrine naturally reminds us of the Upanisadic speculations about the creation of the world by Brahma the Prajapati, the Primeval Being, who by reflection produced fire, which (in its turn) produced life, which in its turn produced water, which again produced earth (food or matter). Through these three elements the Primeval Being produced the whole universe. According to the Chandogya Upanisad the created things and beings are mere appearances hence evanescent, while the real, i.e. the eternal things are the Primeval Being and the three above mentioned elements."¹¹³

(B) Khiddapadosika. This class of partial eternalists holds that the Nimmannarati, Paranimmita vasavatti and such other gods, who are not given to excessive pleasure and enjoyment (khidda) exist eternally, while others do not. The reason assigned is similar to the previous one, some of these gods were reborn in the mortal world, where through meditation and other practices they remembered their former births up to the Khiddapadosika deva stage and not further. ¹¹⁴ Those gods who are not immoral by pleasure are steadfast, immutable, eternal, of a nature that knows no change and they will remain so for ever and ever. But we who fell from that state,

111. Digha-Nikaya, PTS Vol-I, pp. 18.

112. Mahabrahma is described in the Pali texts as: abhibhu anabhibuto aññadattiho dajo vasavatti issaro katta nimmita settho sanjita vasi pita bhutabhavyanam (the supreme, the unsurpassed, the all-seeing, the mighty, the lord, the creator, the maker, the chief, the best, the ruler and the father of all present and future beings. Early Monastic Buddhism, N. Dutt, Vol. I, page 52, fn. 3.

113. Early Monastic Buddhism, N. Dutt, Page 52-53.

See Ranade, Constructive Survey of Upanishadic philosophy, pp. 84-87.

114. Early Monastic Buddhism, N. Dutt, Vol. I, page 53.

having lost our self control through being debouched by pleasure — we have come hither as being impermanent mutable limited in duration of life”¹¹⁵

Ye kho te bhanto deva na Khuddapadosika te na ativelam hassa khudda-rati dhamma sama panna viharanti. Tesam na ativelam hassa khudda-rati dhamma-samapannanam viharanti va na mussati sativa asammosa te deva tamha kaya na cavanti nicca dhuva sassata aviparinama dhamma sassati samam tath’ eva jhassanti. Ye pana mayam abumha khudda-padosika te mayam ativelam hassa khudda-rati dhamma-samapanna viharimha. Tesam na ativelam hassa khudda-rati dhamma-samapannanam viharatam va mussati sativa sammosa eva mayam tamha kaya ceta anicca ad dhuva appayuka cavana dhamma vihattam agata ti.”¹¹⁶

(C) Manopadosika. This class of partial eternalists believe that the Catummaharajika gods, who do not bear ill will towards one another, exist eternally, which those who are not so, fall from that state and are impermanent. They called up to their existence as Catummaharajika gods. They said to himself: “Those gods who are not debouched in mind do not continually burn with envy against each other, so their hearts do not become evil disposed one towards another, not the bodies feeble and their minds imbecile. Therefore they fall not from that state, they are steadfast, immutable, eternal of a nature that knows no change and they will remain so for ever and ever. But we were corrupted in mind, being constantly excited by envy against one another. And being thus envious and corrupt our bodies became feeble and our minds imbecile, and we fell from that state and have come hither as being impermanent, mutable, limited in duration of life.”¹¹⁷ (S) evam aha — “Ye kho te bhanto deva na Manopadosika te na ativelam aññamaññam upaniyyhavanti. Te na ativelam aññamanñam upaniyyhaya ta aññamaññamhi cittani nappadosenti. Te aññamaññamhi apaduttha-citta akilanta kaya akilanta-citta. Te deva tamha kaya na cavanti, nicca dhuva sassata aviparinatta dhamma sassati samam tath’ eva jhassanti. Ye pana mayam abumha Manopadosika te mayam ativelam aññamaññam upaniyyhayimha. Te mayam ativelam aññamaññam upaniyyhavanta aññamanñamhi cittani padusimha. Te mayam aññamaññamhi paduttha-citta kilanta kaya kilanta-citta eva. Mayam tamha kaya ceta anicca addhuvā appayakā cavana dhamma vihattam agata ti.”¹¹⁸

115. Dialogues of the Buddha, Rhys Davids, Page 33.

116. Dīgha-Nikaya, PTS Vol-1, pp. 19-20.

117. Only found here and in the 1st in the Samaya Sutta. Even there it is almost certainly merely taken from this passage, so that it looks very much as if both these classes of titles of gods were simply invented — or any for the sake of the argument. Buddhaghosa identifies this class with the retinue of the four Great Kings — that is the regents of the four quarters. Dialogues of the Buddha, Rhys Davids, page 33 fn. 1.

118. Dialogues of the Buddha, Rhys Davids, Page 34.

119. Dīgha-Nikaya, PTS Vol-1, pp. 20-21.



(D) The Takki Ekaccasassatikas—The fourth class were the logicians who arrived at the conclusion that the soul (= citta = mano = viññāna) is permanent unchangeable steadfast and so forth, while the body is not so. The soul is described as pure (suddha) tranquil (santa) eternal (sasvata) great by itself (sve mahimā) and making the body living (anenedap sariram celanaya) (pratishtapitā).¹²⁰ Sassatavada and Ekaccasassatavada are based on one of the six abhinnās (higher powers) attained by the Arhats, viz—the Pubbenivāsāñāna (knowledge of former births). This power may be attained by a person by concentration of mind but without fully developing insight into the truth which is essential condition of Arhat-hood. These persons (meditators) who have not yet obtained the Arhat stage but have acquired the power of recalling some of their former births think that they have known the ultimate beginning and end of existence according to their own experience. Some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own beaten out by his argumentations and based on his sophistry—“This which is called eye and ear and nose and tongue and body is a self which is impermanent unstable not eternal subject to change. But this which is called heart or mind or consciousness is a self which is permanent steadfast, eternal and knows no change and it will remain for ever and ever.”—(Idha bhikkhave, ekacco samāno va brahmano va takki hont vimaṇse. So takka-pariyāhatam vimaṇsamacaritam sayam—patibhānam evam āha—“Yam kho idam vuccati cakkhun ti pi sotam ti pi ghānam ti pi jivā ti pi kāyo ti pi ayam attā aniccā adbhuto asassato viparināma dhammo. Yaṁ ca kho idam vuccati cittaṁ ti vi-māno ti va viññānam ti va ayam attā niccā dbhuto sassato aviparināma dhammo” saccati samāno tath eva thassati).

The remaining two classes of speculations—the logicians—one holds the soul and the world to be eternal and the other holds the soul to be eternal but not the body—have been passed over in the Brahmapala Sutta with the remarks that opinions are sometimes formed by the logicians who depend purely on reasoning and not on meditation.

3) Antānantikāvāda :

- a) Four kinds of Antānantika i.e. Finalists and nihilists = Anta + Ananta
- a) the world is limited in extent and circular in shape
- b) the world is unlimited in extent and is without any end
- c) the world is limited upwards and downwards but unlimited breadthwise

120. Maṇḍi Upaniṣad II pp. 3-4 Kauśika and other Upaniṣads see Oldenberg Die Lehre der Upaniṣads p. 795.

Ramak Constructive Survey of Upaniṣadic Philosophy p. 134.

121. Dialogues of the Buddha Rhys Davids Page 34.

122. Digha-Nikaya, PTS, Vol-I, pp. 21.

3) the world is neither limited nor unlimited

In the first case Finite is the world. Since I by means of ardour of exertion of application of earnestness of careful thought can reach up to such rapture of heart that rapt in heart I dwell in the world perceiving it to be finite

(Antava anyam lokaṃ parivattamo — tatha rūpam ceto samādhim phusam yatha samahite citte antasaññi lokasmiṃ viharāmi) The second case is the Infinite, the world without a limit

(Antanantika antānantam lokassa paññapenti) The third case is that the world limited in the upward and downward directions but infinite across

(Tatthe ca bhonto samāna brahmarā kim igamma kim ārabha antanantika antānantam lokassa paññapenti?)

Idha bhikkhve ekacco samāno va brahmano va āstappam anvaya paṭhanam anvaya anuyogam anvaya appamādam anvaya sammā-mānasikāram anvaya tatha rūpam ceto samādhim phusati yatha samahite citte uddham idha anta-saññi lokasmiṃ viharati tūyam anantasaññi) ¹²³

In the fourth case some recluse or Brahman is addicted to logic and reasoning. According to them the world is neither finite nor yet infinite

(Catutthe ca bhonto samāna brahmana kim agamma kim ārabha antanantika antānantam lokassa paññapenti)

Idha bhikkhve ekacco samāno va brahmano va takko hoto vimansi So lokka pariyahataṃ vimansanucantam sayam paṭibhanam evam aha — N evaṃ lokaṃ antava na panananto

4) Amarāvikkhepikavāda :

Four kinds of Amarāvikkhepikas ¹²⁴ i.e. evasive disputants

123 Digha-Nikaya PTS Vol-I pp 22

124 Digha-Nikaya PTS Vol-I, pp 23

125 Digha-Nikaya PTS Vol-I pp 23

126 Antava — a kind of slippery fish, an eel, only in expression

amara vikkhepika eel wobbler, one who practices eel wriggling Vikkhepa Oscillation like a fish. In English idiom — a man who sits on the fence. D3. 24. 81. 1. 521. The explanation given by Buddhaghosha at DA. I. 115 is — amara nama maccha-paṭi-sa-grunupana nimunupan adhiyenta — gabheroga na sakkoti etc. Pali-English Dictionary. TW Rhys Davids, page 73

See Sumangala Vilasini, I, p. 116

Firstly, there are some recluses and Brahmins who cannot distinguish to draw a line of demarcation between good and evil deeds. When any question arises about good and evil, they cannot give categorical answer. That will produce in their mind either conceit and pride or ill will and hatred.¹¹⁷ Both of which will be a hindrance to their spiritual progress. Secondly, some recluses and Brahmins who are wriggle like eels (*Amaravikkhepika*) contradict, they bear ill will or hatred and this fact proves that they were wrong and guilty of speaking a falsehood¹¹⁸ and hence would create a hindrance to their spiritual progress.

He follows the hindrance of Amar-eel wriggling. He thinks that "I neither know the good as it really is, nor the evil. That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by ill will or resentment. And under these circumstances I might be wrong, and my having been wrong, might cause me the pain of remorse, and the sense of remorse might become a hindrance to me."¹¹⁹ *Alassa evam hoti – Ahims kho idam kusalan ti yatha bhutam nappañanami, idam akusalan ti vathā bhutam nappañanami. Ahaññe eva kho pana idam kusalan ti vathā bhutam appañananto, idam akusalan ti yathā bhutam appañananto. Idam kusalan ti va vyakareyyam, idam akusalan ti va vyakareyyam. Tathā me assa chando va rāgo va doso va patigho va. Yathā me assa chando va rāgo va doso va patigho va tam mam assa musa, yam muny assa musa so mam assa vighato. Yo mam assa vighato so mam mātariyo mī.¹²⁰ He should however obstinately adhere to his own view and not accept the view as corrected by his opponents. He has upadana (cause for rebirth) and it would also be a hindrance to his further spiritual progress.*

The third and fourth classes of *Amaravikkhepikas* are those who are afraid of facing a well trained logician with any positive opinion about good and evil. This ill will would also be hindrance to their spiritual progress.¹²¹ *Amaravikkhepikas* were in the eyes of the Buddhists men of weak intellect and deluded and incapable of being thorough brahmacarins. Hence they were not capable of attaining the highest truth.¹²² *Saṅjava Belāṭṭhiputta*, one of the six heretical teachers, was the supporter of *Amaravikkhepikavāda*.¹²³

[117] *Chando, dubbatarāgo, rāgo = bahava rāga, dōso = dubbatā kaddho, patigho = bahava kaddho.*

[118] *Dialogues of the Suttanta*, Rhys Davids, Page 17, 38.

[119] *Digha-Nikaya, PTS Vol. I, pp. 24-25.*

[120] *Pre-Buddhist Indian Philosophy*, B. M. Hare, p. 139.

[121] *Majjhima*, I, p. 524.

[122] *Early Monastic Buddhism*, N. Don, page 19, 40.

It is not improbable that these *Amārasakhepikas* were the fore-runners of the *Nāyayikas* who very often indulged in slippery arguments (*vitanāḍa*).

5) *Adhiccasamuppannikavāda* :

Two kinds of *Adhiccasamuppannikavāda* i.e. Fortuitous Originists. There are some thinkers who hold that the soul and the world originate accidentally without any cause (*adhiccasamuppannikā*).¹¹³ There are some recluses and Brahmins who are Fortuitous Originists (things happen fortuitously without any cause or condition and have nothing to do with soul). They in two ways maintain that the soul and the world arise without a cause. (i.e. *sāmaṇa brahmana adhiccasamuppannikā adhiccasamuppannam attanañ ca lokañ ca paññapeti dvayhi vāṇhuhi*. I.e. *ebhūto sāmaṇa brahmana kiṃ āgamaṃ kiṃ arabbha adhiccasamuppannikā adhiccasamuppannam attanañ ca lokañ ca paññapenti*).¹¹⁴ It may also be called *vaḍḍecha* (doctrine of chance). There are some meditators who take up *Vāyākasina*¹¹⁵ for meditation and then they reach the Fourth stages of *Jhāna*, they think that mind is the source of all troubles, and so they induce a state in which mind does not function. They should die when thus they meditate, they are reborn as *Asaññasatta* gods. Some of these again fall from that state by developing *sañña* and are reborn in the mortal world. In this World some of them practise meditation and develop the power of recalling former births. Their memory does not

[113] Early Monastic Buddhism, S. Dutt, Vol. I, Page 25.

[114] In the *Samyutta* (I, p. 10) it is said that *Kassapa* (one of the Buddhas) whether misery is uncaused and not due to one's own and other's actions (*asāram kāraṇa aparimkāram adhiccasamuppannam dukkhaṃ ti*). See also *Digha* III, p. 139. Early Monastic Buddhism, S. Dutt, Vol. I, p. 65. In *Adhiccasamuppannikā* this *adhicca* which must be distinguished from the other *adhicca* defined from *adhi* (an) occurring at *Jat* III, II, IV, III, etc. (see p. 51, 44) when it is opposed to the sense of 'causal' in *adhi* (in) at *MI* 1, 21, in the sense of 'that-ness' (*Udana* VI, 2) throws light on its use here. It is thus associated with word meaning neither self originated nor created by others. It is explained by Buddhaghosa on our passage *Sutta* I, 1, 80 as 'springing up without a cause'. The derivation is doubtful.

[115] *Digha-Nikaya*, PTS, Vol-I, pp. 28.

[116] *Vib. M.*, p. 132. Hardy's *Manual of Buddhism*, p. 1.

[117] They spring into being in this wise. Some one of the Brahman ascetics having practised continual meditation and arrived at the Fourth *Jhāna*, sees the disadvantages attached to thinking and says to himself, 'It is by dwelling on it in thought that physical pain and all sorts of mental torments arise. May I do without thinking. An existence without it were better. And doing in this belief he is reborn among the *Uvummedhīyās* who have form only and neither sensations nor such as our pain & pleasure, etc. So long as the power of the *Jhāna* lasts, coming death is not. Then an *āhīkāra* comes to them, the idea of rebirth in this world, and they straightway die. (Dialogues of the Buddha, Rhys Davids, Page 41, fn 2)

Kassapaṅkaram aparimkāram adhiccasamuppannam dukkhaṃ ti

Early Monastic Buddhism, S. Dutt, Vol. I, page 25.

go beyond the Sannuppada state i.e. the time of their fall from their position as Asañña-satta gods and so they tell that the soul and the world originate without any cause and condition.

The second class of Adhicca-samuppannikas comprises those who arrive at the above-mentioned conclusion through argumentations and based on his sophistry. The soul and the world arose without a cause. (Idha bhikkhave ekacco samano va brahmano va takki hoti vimansu. So takka pariyahtatam vimansanucantam sayam papbhnam evam aha Adhicca samuppanno atta ca loko cati)¹³⁸ As a parallel to this doctrine we may refer to the Lokayatikas or Barhaspatyas who held that the happiness and misery of persons are brought about by the laws of nature and that there is no other cause. It was by an accidental combination of elements that the living beings such as a peacock of variegated colours or a human being is born. The conceptions of heaven and hell, merit and demerit and so forth according to them, are creations of designing minds.¹³⁹ The doctrine of Apta Kevakambalin is similar to Adhiccāsāmappannikavāda. According to him, there is no cause and condition for the purification of a person and hence there is no need for exertion. He says that a person can change his life through performance of rituals or practice of asceticism.¹⁴⁰

The Pubbantakappikas according to the Dīgha-Nikāya are number eighteen from the Sassatavāda to the Adhicca-samuppannamikavāda and the Aparantakappikas according to the Dīgha-Nikāya are number forty-four from the Uddhamaghatanikas to the Dīgha dhamma nibbanavāda. We have already discussed eighteen Pubbantakappikas now we discuss the forty-four Aparantakappikas one by one.

The recluses and Brahmins reconstruct the ultimate beginnings of things whose speculations are concerned with the ultimate past and who on eighteen grounds put forward various assertions regarding the past.¹⁴¹ (Ime kho te Samana-brahmana pubbhanta kappika pubbhantanudutthimo pubbhantaṇi

[38] Dīgha-Nikāya, PTS Vol-I, pp. 29.

[39] Early Monastic Buddhism, S. Dutt, Vol-1, page 66.

[40] In the Dīgha-Nikāya, PTS Vol-I, pp. 30, the five classes of thinkers including the Antanantikas deal with before are called Pubbhantakappikas i.e. those who speculate about the beginning of the universe. In the Mahāvastu (pp. 536-537) however the Sassatavadins are only called Putsantikas while the Antanantikas are called Aparantikas i.e. those who speculate about the future of the universe. (See also Majjhima, II pp. 228-29, Pāramitthāya - p. 155. Buddhaghosa remarks in a general way that some of those who have developed the power of remembering former births (pubbhinnasānussati) become Pubbhantakappikas while some who have developed higher vision (dibbacakkhu) become Aparantakappikas. Sumangala Vāṇanī, I, p. 119).

[41] Dialogues of the Buddha, Rhys Davids, Page 42-43.



arabha aneka vihitanti adhivutti padanti abhivadanti althadasahi vatthuhi)¹⁴²

Some recluses and Brahmins arrange the future whose speculations are concerned with the future and who on forty-four grounds put forward various assertions regarding the future.¹⁴³ (Eke samana brahmana aparanta kappika aparantanudethino apatantam arabha anekavihitanti adhivutti padanti abhivadanti cutukatta risaya vatthu hi)¹⁴⁴

6) Uddhamāghātanikavāda :

Sixteen kinds of Uddhamāghātanika-saṁñisādovs i.e. those who believe in the existence of a conscious soul after death.¹⁴⁵

a) Soul is material (rupi)¹⁴⁶ and remains healthy and conscious after death (aroga param matana saññi). This opinion was believed by the Ajvikas. It has some bearing upon the doctrine of Syadvada in Jainism.

b) Soul is non-material (arupi) but remains healthy and conscious after death. According to Buddhaghosa, this view is due to the meditator reaching the Arupasamāpatti stage and confusing the nimitta (object of meditation) of Arupasamāpatti with nta soul. Jāṇas also describe their soul (jīva) as non-material (arupa) and formless (anurūpa).¹⁴⁷

The next six views are more or less stereotyped combinations of less stereotyped combination of rupi and arupi, anta and ananta. These are as follows :—

The soul after death —

- c) It is both material (rupi) and non-material (arupi)
- d) It is neither rupi nor arupi
- e) It is finite (anta)
- f) It is infinite (ananta)
- g) It is both antayan (finite) and anantayan (infinite)
- h) It is neither antayan (finite) nor anantayan (infinite)



142. Digha-Nikaya, PTS Vol. I, Page 30

143. Dialogues of the Buddha, Rhys Davids, Page 47

144. Digha-Nikaya, PTS Vol. I, Page 30

145. Digha-Nikaya, PTS Vol. I, Page 3. Mahānisa-Nikaya Vol. II, p. 229

146. Rupa-atta. Rupa is usually translated as 'form'. On the basis of the connotation of 'rupa' in nama-rupa, N. Dutt thinks it should be translated by the word 'matter'. In the Buddhist cosmological speculations, rūpadhātu means not the world of forms but the material world. Likewise Arupadhātu means not the world of the formless but the 'non-material world'.

147. Pre-Buddhist Indian Philosophy, B. M. Barua, Page 107



The soul after death —

- i) It is conscious in respect of one object (ekatta)¹⁴⁸
- j) It is conscious in respect of many object (nanatta)¹⁴⁹
- k) It is conscious in respect of limited elements (paritta)¹⁵⁰
- l) It is conscious in respect of unlimited elements (appamaña)¹⁵¹
- m) It is quite happy (ekanta-sukhī)
- n) It is quite unhappy (ekanta-dukkhī) e.g. when a being is in hell
- o) It is both — i.e. quite happy and unhappy
- p) It is neither — i.e. not happy and not unhappy

i) Rupi attā hoti arogo param maraṇa saññī ti naṃ paññapenti.
 Arupi attā hoti arogo param maraṇa saññī ti naṃ paññapenti. Rupi ca
 arupi ca — pe. — N'eva rupi narupi. Antava attā hoti. Anantava
 Antava ca anantava ca. — N'eva antava nanantava. "Ekatta saññī
 attā hoti. Nanatta saññī. — Paritta saññī. Appamāṇasaññī. — 'Ekanta-
 sukhī attā hoti. Ekanta-dukkhī. — Sukha-dukkhī. — Adukkham-asukhī
 attā hoti arogo param maraṇa saññī ti naṃ paññapenti)¹⁵²

7) Uddhamāghātanika-asaññivāda *

i.e. upholders of the existence of unconscious soul after death

These views are eight types as follows:

- a) The soul is material (rupī)
- b) It is non-material (arupī)
- c) It is both material (rupi) and non-material (arupi)
- d) It is neither i.e. with no form and not without form
- e) It is finite (anta)
- f) It is infinite (ananta)
- g) It is both i.e. finite and infinite (antanananta)
- h) It is neither i.e. not finite and not infinite (Neva anta nevananta)

i) Rupi attā hoti arogo param maraṇa saññī ti naṃ paññapenti.
 Arupī — pe. — Rupi ca arupi ca. — N'eva rupi narupi.
 Antava ca..... "Anantavā.

148. Similar to the Brahmakāyika and abhakkara gods = 2nd and 4th viññanapattāya (Dīgha II page 67)

149. Similar to Abhassara gods = 3rd viññanapattāya (Dīgha II page 69)

150. cf. Majjhima, II, page, 13.

151. cf. Majjhima, II, page, 229

152. Dīgha-Nikaya, PTS Vol I pp. 31



Antava ca anantava ca N evantava nanantava attā hoti atogo
param maraṇa asaṇṇi ti nam paññapenti.¹⁵³

8) Uddhamāghātanika-nevasaṇṇināsāṇṇivāda :

i.e. according to this doctrine the soul after death is neither conscious nor unconscious. There are eight types of beliefs as follows:

- a) The soul is material (rupī)
- b) It is non-material (arupī)
- c) It is both material (rupi) and non-material (arupi) and not without form
- d) It is neither i.e. with no form and not without form
- e) It is finite (anta)
- f) It is infinite (ananta)
- g) It is both i.e. finite and infinite (antananta)
- h) It is neither i.e. not finite and not infinite (Neva anta-nevananta)

(Rupi attā hoti atogo param maraṇa n eva saṇṇi nasaṇṇi ti nam paññapenti

Arupī Rupi ca arupī ca N eva rupi narupī Antava
Anantava Antavaca anantavaca N ev antava nanantava
attā hoti atogo param maraṇa n eva saṇṇi nasaṇṇi ti nam paññapenti)¹⁵⁴

The soul after death is conscious of (i) one object (ekatta) (ii) many object (manatta) (iii) limited space or object (paritta) and (iv) unlimited space or object (appamāṇa). According to Buddhaghosa these four views are acquired by ecstatic meditation. He says that the first view is held by the meditators who have attained the fourth samāpatti. The second view is held by the meditators who have not attained any one of the samāpattis. The third and the fourth views are held by the meditators who have for meditation an object or space or viññāna limited (paritta) or unlimited appamāṇa.

According to Buddhaghosa, the object (kasiṇa) of meditation selected by a meditator. He says that the meditators sometimes become so attentive with the object of their meditation that they lose their power of judgment. They are carried away by their ecstatic experiences and give out their individual experiences as the Truth. There are some views based on the Buddhist notion of heaven and hell, e.g. attā hoti ekantasukhi ekantadukkhī, sukhi dukkhī and so forth. Early Monastic Buddhism
N. Dutt Page-71

153. Digha-Nikāya, PTS Vol-I, pp. 32

154. Digha-Nikāya, PTS Vol-I, pp. 33



8) Ucchedavāda :

Seven kinds of Ucchedavāda i.e. Nāthūttavādins¹⁵⁵ = Annihilationists. There are seven kinds of beliefs as follows:

a) The soul has form (rūpavā) and is made of the four elements. It is born of parents. In short, its composition is similar to that of the human being.

b) The soul is divine¹⁵⁶ and has form. It belongs to the sensuous (kāmayācārā) sphere. It is nourished by material food.

c) The soul is divine and has form. It is created by mind (manomaya) and possesses all the parts of the physical body (major and minor, as also the organs of sense (indriyas)).

d) The soul is of the same nature with that of the beings of the ākāsānācāyatana¹⁵⁷ the infinity of space (anantakāsa). It has neither rūpasañña (perception of material objects) nor patighasañña (perception of obstructing objects).

e) The soul is of the same nature with that of the beings of the viññāṇācāyatana (the infinity of consciousness)¹⁵⁸ (ananta viññāṇam).

f) The soul is of the same nature with that of the beings of the Akīñcāññāyatana¹⁵⁹ the plane of no-obstruction. Like these beings, it can stay outside the sphere of the Viññāṇānācāyatānupagā gods.

g) The soul is of the same nature with that of the beings of the nevasāraññāyatana¹⁶⁰ the plane of neither ideas nor the absence of ideas. It is superior to the Akīñcāññāyatānupagā gods. This state of the soul is considered as the best (paṇita) and the most tranquil (santa). It also becomes extinct after death.

There are some recluses and Brahmanas who are Annihilationists, who in seven ways maintain the cutting off, the destruction, the annihilation of a living being – (eke samāna brahmana ucchedavāda, sattaṣṣa ucchedam vinasam vibhavam paññapenti sattaḥ vatthūhi)¹⁶¹. Some recluses and Brahmanas give the following view that this soul has form, is built up of the

[55] Sāmyutta-Nikaya, IV, Page 401.

[56] Suttantapaṣāḍaṇṇī, I, p. 20. (Dharmacakṣeṣaḥ samṛhṇa).

[57] Similar to the 4th class of Arūpavācārā gods.

[58] Similar to the 3rd class of Arūpavācārā gods.

[59] Similar to the 2nd class of Arūpavācārā gods.

[60] Similar to the 1st class of Arūpavācārā gods.

[61] Dīgha-Nikaya, PTS Vol. I, pp. 34.



four elements and is the offspring of father and mother. It is cut off destroyed on the dissolution of the body and does not continue after death and then the soul is completely annihilated. (ekacco samano va brahmano va evam vadi hoti evam dग्धि vato kho bho ayam atta rapī catom-maha bhutiko mata pettika sambhavo kavassa bheda ucchijjati vinassati na hoti panam manana ettavata kho bho ayam atta samma samucchinno hoti) Ith eke sato satissa ucchedam vinasam vibhavam pafīapenti. ⁶² The seven conceptions of the soul in the Ucchedavada are apparently based on the Buddhistic classification of beings namely two classes of the Kamavacaras one class of the Rupavacaras and four classes of Arupavacaras. ⁶³ The soul is made of elements that constitute one or other of the above mentioned categories of beings. In short these theories amount almost to the identification of the soul with body (tam jivam tam varitam). Ajitakesakambhali was the preacher of the theory of Ucchedavada i.e. annihilationists. He was the contemporary of the Lord Buddha. The Buddhist conception of the seven classes of beings (vīññānatthitiss). The soul is identified with the body and then it is shown that as the body of beings may be of seven different varieties so also is the soul. The soul may be separate from the body but of the same nature as the body.

10) Dīṭṭhadhammanibbānavāda

Five kinds of Dīṭṭhadhammanibbānavāda i.e. theories about the attainment of Nibbana in this life.

There are five types of views as follows.

a) The soul can attain Nibbana by enjoying the pleasures of the five senses viz. rūpa, rasa, sabda, gandha and sparśa.

b) It can attain Nibbana by leaving desires (kama), evil thoughts and actions (akusala dhamma). It enters into the first jhana (meditation). In this

162. Dīgha-Nikaya, PTS Vol. I pp. 34.

163. The subdivisions of the kamavacara beings are as follows.

a) Beings of Niraya, Tiracchānavasī, Petāvika, Asurabhayana and Manussaloka. The gods of Catummaharāpika-desaloka, Tāvātī-abhayana, Nottmanarāsi-devaloka and Paranimmitavasa vatī-devaloka.

Those of the Rupavacara gods are Brahmagāyāsadevas, Brahmāpurohītadevas etc. up to Akaniṭṭhadevas. Those of the Arupavacara gods are i) Akāśanāṇḍīyatana, ii) Vīññānāṇḍīyatana, iii) Ākāśāññīyatana and iv) Nivāsāññīyatana.

For further details see M. G. G. M. Manual of Buddhist Philosophy, pp. 49-50, 60-70. Abhidhammakosa, ch. III, cf. also Satta Vīññānatthitiss in Dīgha, II, p. 68-69. For Nagarjuna's refutation of the Aśvatthavāda = Ucchedavada, page 57 (Early Monastic Buddhism) N. Dutt, Vol. I page 73 fn. 1.



state there is reflection (vīrakka) and judgment (vīcāra) and a feeling of joy derived through dissociation from the world.

c) It can attain Nibbana by the way of the second jhana. It becomes free from reflection and judgement, internally clear and calm and remains with thoughts concentrated and in the enjoyment of happiness derived through meditation.

d) It can attain Nibbana by the way of the third jhana. It becomes indifferent to happiness and unhappiness. It remains conscious of all that is happening and is spread through a sense of ease.

e) It can attain Nibbana by means of the fourth jhana. In this stage a person is beyond happiness and unhappiness, pleasure and pain. It is a pure state having only equanimity (upekkhā) and memory (saññā). These five views hardly need any comment. The first is that of the worldly man running after worldly pleasures. It is compared to the materialistic school of philosophy like the Lokayatikas or the Barhaspatyas. According to them the summum bonum of human life stays in the full enjoyment of the worldly pleasures attainable through wealth yielded by cattle-rearing trade, agriculture etc.¹⁶⁴ The next four views refer to the four jhana. These are regarded as the lowest rungs in the ladder of spiritual advancement.

Hence the persons who have reached one of them are far from Nibbana but the people, as the Brahmajāla Sutta wants to show, are led away by their own beliefs. The happy state reached in those stages which constitute the highest and Nibbana in the present life. These four views are also based like the previous ones on ecstatic experiences and are given out by those only whose highest attainment has been one of the jhanas.¹⁶⁵ There are some recluses and Brahmanas who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation in this visible world of a living being.¹⁶⁶ (Santi eke samāna brahmanā dīṭṭha dhamma nibbana vada, sato satassa paratā dīṭṭha dhamma nibbanam pañāpenti pañcahi vatthuh).¹⁶⁷ These five ways are discussed above. We get a description about dīṭṭhadhammanibbānavada in which a discussion about meditation is seen.

Thus we can see in the Brahmajāla Sutta about cula, Majjhima and Mahasālas and the sixty-two dīṭṭhis are in vogue in ancient India.

164. *Sarvasiddhantasaṅgraha*, edited and translated by Prem Sundar Bose, 1929, p. 7. *Early Monastic Buddhism*, M. Dutt, page 74, fn. 1.

165. *Early Monastic Buddhism*, M. Dutt, page 75.

166. *Dialogues of the Buddha*, Rhys Davids, Page 49.

167. *Dīgha-Nikāya PTS*, Vol. I, Page 36.



CHAPTER—II

SĀMAÑÑAPHALA SUTTA

The Sāmaññaphala Sutta or 'the lecture on the reward for asceticism' is the second Sutta of the Dīgha Nikaya Vol. I pp. 47-86. This Sutta is a valuable testimony to the way of living and thinking in India in the 6th century B. C. i.e. at the time of Buddha. In this Sutta we came to know that the views of a whole range of eminent non-Buddhistic preachers (six heretical teachers) and founders of schools. A beautiful description of the visit of King Ajatasattu to Buddha forms the introduction to this dialogue.

This sutta deals with the following topics—joy and seclusion, freedom and safety, miracle, the divine ear, memory of one's own former births, knowledge of the other people's former births, etc. This Sutta also contains a list of advantages of a recluse life arranged in an ascending scale of importance, each one mentioned being said to be better and higher than the one just before described. From the Sāmaññaphala Sutta we can get some informations about the social and economic conditions of ancient India as revealed in it. We find a list of professions in the sutta which refers to some types of craftsmen—such as elephant riders (haṭṭharōha), cavalry (assā-roha), charioteers (rathakā), archers (dhanuggahā), slaves (dasakaputtā), cooks (talitṭhā), barbers (kappakā), bath attendants (mahāpakā), confectioners (suddā), garland makers (malakārā), washerman (rajakā), weavers (posā-kārā), basket-makers (malakārā), potters (kumbhākarā) etc.

It is also evident from this Sutta that the Samanas and Brahmanas were very much honoured and worshipped by the people who provided them with food and drinks. But some recluses and brāhmanas were engaged in buying and selling. Some of them were appointed as messengers or spies by the king. Sometimes they witnessed fair scenes, plays etc. So it can be easily estimated that there appeared many outlines in the name of religion and some samanas and Brahmanas were morally degraded.

The Khattiyas or warriors played an important part in the social life. Among the games some are mentioned as playing with chariots (rathakā), playing with bows (dhanukā), boxing (mūṭṭhi yoddhā), wrestling (nibbuddhā) etc.

A list of trades and occupation such as counting using figures (ganaṇā), summing up large totals (saṃkhānam), practising as surgeon (sallakattikam) medical sciences revealed the gradual development of the society in arts and science.



This Sutta furnishes us with a list of articles of luxuries and ornaments. People used toilets like scented powder, face powder, garland, ornament, bracelet, gems etc. The religious people used to wear long fringed white robes, turbans and embroidered sleepers.

The rites and rituals were in vogue. The sooth-sayer, astrologers, astronomers have much influenced on society. For pacification of natural calamities or for causing harm to others the people used to perform various kinds of sacrifices with ghee, oil etc. They used to slay animals in these sacrifices. There were different kinds of entertainment in the society such as fairy scenes, theatres, dancing, singing etc. There were also indoor games like playing with dices, gladiator fight etc.

From this Sutta we learn that many types of employees were employed in the royal palace. There were also peasants and merchants who supplied food and goods like silk, fine clothes, rugs, perfumes, jewelery etc. The medium of transaction was kahapana and other coins.

The Sutta begins with typical phrase 'I vāṃ me Sataṃ' which is followed by the description of the occasion when the Lord delivered the discourse to the King Ajatasattu of Magadha, son of Vedehi and his ministers.

Once Buddha was staying at Rajagaha in the mango grove of Jivaka with twelve hundred and fifty bhikkhus. In a full moon night, Uposatha day, held on the fifteenth (on Kumbh) Ajatasattu exclaimed:

How pleasant friends, is the moonlight night
How beautiful friends, is the moonlight night
How lovely friends, is the moonlight night
How soothing friends, is the moonlight night
How grand a sign friends, is the moonlight night

(*Ramantiyā vata bho dosinā ratti,
abhirupā vata bho dosinā ratti,
dassantiyā vata bho dosinā ratti,
pāsādikā vata bho dosinā ratti,
lakkhaṇṇa vata bho dosinā ratti*)¹

Ajatasattu of Magadha told his ministers as to which Śramaṇa or Brahmana should be approached to be calm in troubled mind. Among the

¹ Dialogues of the Buddha, Bhikkhu Dayal, Page 66.

3. Digha-Nikaya, PTS, Vol. 2, Page 47



religious Orders Sanghas or Ganas, there were six heretical teachers at the time of Buddha. The ministers advised the king Ajatasattu to visit these preceptors but Jivaka Komara bhacca advised him to see the Buddha, the Supreme Enlightened One, the Teacher of gods and men who dwells in the mango grove outside the city walls. Ajatasattu acted according to the advice of Jivaka. On reaching near Buddha in the mango grove of Jivaka, king Ajatasattu surprised because the place was so calm, quite silent and solitary that it made him suspicious if a plot was laid to make him over to his enemies. Jivaka encouraged him and gave him the assurance that there was nothing as such, and that the Buddha sat in the vorder hall where the lamps were burning. The king approached the place and asked Buddha what is the fruit of recluseship (Samaññaphala). Buddha asked the king whether he met any teacher before with this problem. King Ajatasattu replied in the affirmative and told that he visited the teachers like Purana Kassapa, Makkhali Gosala, Ajita Kesakambali, Pakudha Kaccayana, Niyantha Nataputta and Sanjaya Belatshiputta one by one and asked them his problem.

When the king Ajatasattu went to Purana Kassapa and asked the question what is the fruit of recluseship? Purana Kassapa answered: "Who acts or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks in houses, who commits dacoity, or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discus with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit. In generosity, in self mastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit." Thus Lord did Purana Kassapa, when asked what was the immediate advantage in the life of a recluse, expound his theory of non-action (Akrityam svakam).⁴ Just Lord, as if a man, when asked what a mango was, should explain what a bread fruit is, just so did Purana Kassapa, when asked what was the fruit, in this present state of being of the life of a recluse, expound his theory of

⁴ Dialogues of the Buddha, Rhys Davids, Page 69-71.



non-action (Akiriyaবাদ) ⁵ (Purana Kassapa mam etad avoca Karayato chindato chedapayato pacato pacayato siccayato kilamayato phandato phandapayato panam atumapayato adinnam adiyato sandhim chindato nillopan harato ekagarikam karoto par panthe tithato paradaram gacchato musa bhanato karoto na karivati papam. Khara pariyanena ce pi cakkenu yo imissa pathaviya pane ekamanisa khalam eka manisa punjari kareyya. ⁶ Atthi tato nidanam papam. n atthi papassa agamo. Dakkhinañce pi Gangatiram agaccheyya hananto ghalento chindanto chedapento pacanto pacento. n atthi tato nidanam papam. n atthi papassa agamo. Utharañ ce pi Ganga tiram gaccheyya dadanto dapento yajanto yajapento. n atthi tato nidanam punham. n atthi punhassa agamo. Danena damena samyamena sacca vajjena n atthi punham. n atthi punhassa agama ti. Ittham kho me bhante Purana Kassapa sandittikam Samanña phalam puttho samano akiriyañ vyakasi. Seyyatha pi bhante amham va puttho labham vyakareyya, labham va puttho amham vyakareyya. evam eva kho bhante Purana Kassapa sandittikam Samanña phalam puttho samano akiriyañ vyakasi) ⁷ Purana Kassapa was an old teacher. He was born in a Brahmin family. He held the view that a person cannot acquire merit by pious deed such as gifts, sacrifices or austerities, also demerit by impious acts such as killing, stealing, lying and so forth. In Dr. Barua's words, "passivity of soul." A soul, according to this teacher is inactive (passive). Soul is unaffected by the results of good or bad deeds. This teaching is allied to that of Sankhya as has been pointed out by the Jaina commentator Sitanka, but it would be wide of the mark if we say Kassapa's teaching is the same as that of Sankhya, for the latter school of philosophy does not teach akiriya though it holds that Purana is only an onlooker, an inactive agent, the functioning factor being the Prakrit. It does not however deny the doctrine of Karma and the theory of transmigration. ⁸ The Vedantic or the Madhyamika view of the world also makes a person niskriya, for it teaches that the world in its diversity does not exist, hence all actions a person is supposed to perform are purely imaginary. Though it is risky to identify Purana's teaching with those of Vedanta or Madhyamika or Sankhya, there is no reason why his teachings should be condemned as leading to moral depravity as the Majjhima Nikaya ⁹ wants to establish. The suggestion of Dr. Barua based on the Digha that Purana's teaching should be classified as adhiccasamuppantkavada is more appropriate, i.e., things happen fortuitously without any cause or condition, and have nothing to do

⁵ Dialogues of the Buddha: Rhys Davids, Page 69-70

⁶ Digha-Nikaya, PTS Vol. 1, Page 52-53

⁷ Cf. Keith, Sankhya System (Heritage of India Series), p. 33

⁸ Majjhima, I, p. 404



with soul." On hearing Purana Kassapa's views the king was not satisfied and went away from there.

Then he went to Makkhali Gosala and asked the same question. He answered that, "There is O king, no cause, either ultimate or remote, for the depravity of beings; they become depraved without reason and without cause. There is no cause, either proximate or remote, for the rectitude of beings; they become pure without reason, and without cause. The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort. There is no such thing as power or energy, or human strength or human vigour. All animals, all creatures (with one, two or more senses), all beings (produced from eggs or in a womb), all souls (in plants) are without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature, and it is according to their position in one or other of the six classes that they experience ease or pain. There are fourteen hundred thousands of the principal sorts of birth, and again six thousands others, and again six hundred. There are five hundred sorts of Karma and again five (according to the five senses) and again three (according to act, word, and thought), and there is a whole Karma and a half Karma (the whole being a Karma of act or word, the half a Karma of thought). There are sixty-two paths (or modes of conduct), sixty-two periods, six classes (or distinctions among men), eight stages of a prophet's existence, forty-nine hundred sorts of occupation, forty-nine hundred sorts of wandering mendicants, forty-nine hundred regions dwell in by Nagas, two thousands faculties, three thousand purgatories, thirty-six places where dust accumulates, seven sorts of animate and seven of inanimate production and seven of production by grafting, seven sorts of gods, and of men, and of devils, and of great lakes, and seven principal and again seven hundred minor sorts of Pakutas of precipices and of dreams.

There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. Though the wise should hope, "By this virtue or this performance of duty, or this penance, or this righteousness will I make the Karma (I have inherited), that is not yet nature," though the fool should hope, by the same means, to get gradually rid of Karma that has matured neither of them can do it. The ease and pain, measured out, as it were, with a measure, cannot be altered in the course of transmigration; there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball or string is cast forth it will spread out just as far, and no farther, than it can unwind,



just as both fools and wise alike wandering in transmigration exactly for the arduous term shall then and only then make an end of pain. Thus Lord did Makkhali of the cow pen when asked what was the immediate advantage in the life of a recluse expound his theory of purification through transmigration.¹⁰ (Esam satte Bhante Makkhali Gosala nam etad avoca. N atthi niyati tasm hetu n atthi paccayo sattanam sapkilesaya abetu apaccaya catta samkilesanto. N atthi hetu n atthi paccayo sattanam Visuddhiya abetu apaccaya catta Visuddhanti. N atthi attakaro n atthi parakaro n atthi purisa karo n atthi balam n atthi Vinayam n atthi purisa thamo n atthi purisa parakkamo. Sabbe satta sabbe pana sabbe bhuta sabbe jiva avasa abala abiriya niyat sangao bhava putinala chassavabbhatisu sukha dukkham patisamvedenti. Cuddasa kho pan mami vomi pamukha sata sahassani sathena satani cha ca satani panca ca kammuna satani panca ca kammanam kammani kamme ca kkhla kamme ca dvatthi patipada dvatthi antara kappa chalahbhutayo attha purisa bhutayo ekuna panhasa ajiva sate ekuna panhasa par bhajaka sate ekuna panhasa nagavasa sate, sive indriya sate tipse niriya sate chaltimva rajo dhaluyo catta sañhi gabbha catta asañhi gabbha, catta neganthi gabbha satta deva satta manusa satti peccaca satta sata satta paluya, satta paluya satani satta papata, satta papata satani satta supina satta supina satani collasati maha kappuno sata sahassani vani bale ca pandite ca sandhavyssa sampariva dukkhass antam karissanti.)¹¹ Makkhali Gosala belonged to the sect of the Avelakas or Naked ones. He was originally a follower of Parsvanatha the first Jain Tirthankara. He gave up his old faith because he had a firm belief that living beings have only reanimation and not death. He carried a staff of bamboo (makarim). In the second year of Mahavira's career Gosala received his discipleship. He founded an independent school of thought known as the Ajivika school. He taught the doctrine of fatalism (niyatisangan) bhava) viz. a being's sufferings or happiness does not depend upon any cause or condition. A being is helpless. He cannot help himself even others. He cannot attain perfection (vimutti) by exertion. He can transmigrate from one existence to another and it is only after repeated existences that he will attain emancipation (vuddhi). The existences of a being are unalterably fixed (niyata). In every existence a being is endowed with certain characteristics (Sangathbhava). This doctrine is called as abetuka and akiriaditthi.¹² This doctrine denies Karma (deed), Kiriya (action) and viriya (energy).¹³

10. Dialogues of the Buddha, Bhikkhuvagga, Page 71-73

11. Dighanikaya, P.T.S. Vol. 6 Page 31-34

12. Magghima Nikaya 1 page 409-111 p. 172

13. Anguttara Nikaya 1, page 287

Dr. Barua says that according to Gosala there are infinite gradations of existence and each type of existence is eternal. The Pali expression for the different types of existence is *chayabhinaya*, which means six types of human beings, the types being distinguished according to the qualities (*gunas*).⁴ These fatalists in the opinion of the Buddhists have no hope of deliverance. Like the followers of other teachers, they are liable to evil deeds. They belong to *abrahamacariyas*, i.e., those who lead impure lives and are fond of eulogising themselves and disparaging others.⁵

Next King Apatasattu went to Aśita Kesa-kambhali with the same question. Aśita was an elder contemporary of Buddha. He was an out and out a materialist. According to him a being is composed of the four mahabhūtas (elements), viz. earth, water, air and fire, and ākāśa (space). After death the physical body breaks up into small pieces and merges in the four elements, while the indriyas (organs of sense) pass off. Space (ākāśa). Aśita of the garment of hair said to the king Apatasattu that there is no such thing as duty or sacrifice or offering. There is no fruit, no result of good or evil deeds. There is no such thing as this world or the next. There is no parents, no beings springing into life without them. There are in the world no recluses or Brahmanas who have reached the highest point, who walk perfectly and who having understood and realised by themselves alone both this world and the next, make their wisdom known to others. Aśita taught the doctrine of the Uchedavada or the doctrine of annihilation.¹⁶ Thus Lord Aśita of the garment of hair asked the immediate advantage in the life of a recluse, expounded his theory of annihilation. *Evam vutte bhante Aśito Kesa Kambhali manīśadāvoca. N atthi mahācāra, lonnācā n atthi yitthan n atthi hutam, n atthi sukata dukkatanam kammanam phalam vipako n atthi ayam loko n atthi paraloko n atthi mata n atthi pitā n atthi sāta upapātika, n atthi loka sammābrahmanā sammaggatā sammāpatippanna seṇnā ca lokam, parā ca lokam kayam atthiṇṇa sacchikāva pavesenti*

14 1) Kaphalimani. Flood-matches, houses, 10 human ex-

11) Nalabhinna Bhedat: who takes 11 symptoms as self practice including the Sahasrabhaya Samadhi

(ii) Unsubstantiated - Separated when we do not have proof of it.

(14) *Matidebbhean* – Loss of means of Analysis on using A – *Loss of ability*

v) Sukkashinats: Apokalyptic vision of the future. Visions of Sukkashinats in the Mahabharata p. 14. These apocalypses are said to be engaged in the activities of the world and the world.

[illegible]

19. M. J. Griffin, *Acoustics*, 2nd ed., Wiley, New York, 1990, p. 483.

It: Mahabharata Nibanta, 1 pag. 52 Early 19th century. Handwritten. 5 lines. Vol. 1 page 17

17 Chul. L. 213

12. Desires of the Buddha. 73-74

Calummahabbhutiko ayam puriso vada kalam karoti pathavi pathavi-kāyam anupeti anupagacchati apo apo-kāyam anupeti anupagacchati, tejo tejokāyam anupeti anupagacchati vayo vayo-kāyam anupeti anupagacchati akasam indriyani sampāmanā. Asandipaññāna purisa matam adaya gacchanti yava alahana padani paññapenti kapotakani atthina bhavanti, bhassanta hūbyo. Datto paññāntam vad idam danam tesam tuccham musā vilapo ye keci añhika vadanti vadanti. Bale ca paṇḍite ca kavassa bheda Uccijjanti vinassanti na honti param maraṇa ti. Ittham kho me bhante Ajito kesa-kamhāti sandiṭṭhikam samādhāphalam puttho samano Uccheda vadam vvakasi.¹⁹

Then one day king Atulasattu went to Pakudha Kaccayana. He said that

The following seven things O king are neither made nor commanded to be made neither created nor caused to be created. They are barren (so that nothing is produced out of them) steadfast as a mountain peak as a pillar firmly fixed. They move not neither do they vary they trench not one upon another nor avail as to ease or pain or both. And what are the seven? The four elements earth water fire and air and ease and pain and the soul as a seventh. So there is neither slayer nor causer of slaying hearer or speaker knower or explainer. When one with a sharp sword cleaves a head in twain no one thereby deprives any one of life a sword has only penetrated into the interval between seven elementary substances.²⁰ (I-vam butte bhante Pakudha kaccayana manetad avoca. Sati me maha raja kuya akata akata vidha anummata anummata vanṇa kotattha eskaṭṭhaviṭṭhita. Te na ōjanti na vipariṇamanti na aññamaññanti vyabudhenti natam aññamaññassa sukhaya va dukkhaya va sukha dukkhaya va katame satia? Pathavi kayo apo kayo tejo kayo vayo kayo sukhe dukkhe jīva-vattame).²¹ Pakudha Kaccayana was also known as Kakuda Kaccayana a younger contemporary of Pippalada as given in the Prasnopanisad. There he is called Kahandhin. Kakuda means he had a hump on his neck or shoulder. Pakudha was his personal name and Kaccayana that of his gotra. The Kaccayana was a brahmin gotra. He was born in a Brahmin family. Buddhaghosa adds²² that Pakudha avoided the use of cold water using always hot when this was not available he did not wash. If he crosses a stream he considers this as a sin and would make expiation by constructing a mound of earth. This is evidence of the ascetic tendency in his teaching on matters of external conduct. Thus Lord Pakudha Kaccayana answered the immediate advantage in the life of

19. Digha Nikaya, PTS Vol. I, Page 55

20. Dialogues of the Buddha, Rhys Davids, Page 74

21. Digha Nikaya, PTS Vol. I, Page 56

22. Dhammapadamthakathā I, 144



a recluse expound the matter by expounding something else. Then the king disappointed and went away from that place.

Once the king Ajatasattu went to Nigantha Nataputta to know the fruits of a recluse. Nigantha Nataputta described as a four fold self restraints Catuyamasamvara viz. (i) to be free from passion and desire, (ii) to keep aloof from all kinds of traffic, (iii) to get rid of all parigrahas (ideas of possession) and (iv) to remain absorbed in knowledge and meditation of self. (Evaṃ vutte bhante Nigantho Nataputto mame'tad avoca. Idha Maharaja nigantho catu yama samvara sampvuto hoti. Kathaṃ ca maharaja nigantho catu yama samvara sampvuto hoti? Idha maharaja nigantho sabba vari vanto ca hoti sabba vari yut va sabba sandhuto ca sabba vari phuttho ca. Evaṃ kho maharaja nigantho catu yama samvara sampvuto hoti. Yato kho maharaja nigantho evameva catu yama samvara sampvuto hoti. ayam vuccati maharaja nigantho galatto ca vatatto ca thitatto ca. Ittham kho me bhante Nigantha Nataputto sandittthikam Samāñaphalam puttḥo sammāno catu yama samvaram evakasi).²³ The Niganthas laid the utmost emphasis on the doctrine of ahimsa (non-injuring of living beings). In the Majjhima Nikaya (I: 56) it is shown that the Niganthas laid more emphasis on physical deeds (Kayadanda) than on mental (manodanda) a point of view which is just the opposite of the Buddhists. Buddhist texts mention Nigantha Nataputta as a rival of Gotama Buddha. He was the elder and opponent contemporary of Buddha. Nigantha Nataputta is the name of Mahavira. The name is composed of two separate epithets Nigantha and Nataputta. He was nigantha (nigrantha) that means unletered (abandhana). He was outworldly unclothed and inworldly free from all worldly bonds and ties. So his followers were called as Nigantha putta and his lay followers were known as Nigantha savaka. He was also called Nataputta because he was a scion of the Nava Nata or jñatī clan of Ksatriyas. Buddha was called Sakyaputta because he was a scion of Sakya clan, so Mahavira was called Nataputta because he was a scion of the Nata clan. Thus Lord hearing the immediate advantage in the life of a recluse expound his theory of the fourfold bond, went away politely from there.²⁴

Lastly one day the king Ajatasattu asked Sañjaya Belatthiputta to solve his problem that means the fruits of a recluse. Sañjaya Belatthiputta answered that. If you ask me whether there is another world well, if I thought there were I would say so. But I do not say so. And I do not think it is thus or thus. And I do not think it is otherwise. And I do not deny it. And I don't say there neither is, nor is not another world. And if you ask me about the

23. B. C. Law, Mahavira, p. 14.

24. Digha-Nikaya, P.T.S. Vol. I, Page 57-58.

25. Process of Early Buddhism. Bela Bhattacharya. Page 54-61.



beings produced by chance, or whether there is any fruit, any result, of good or bad actions, or whether a man who has won the truth continues, or not after death to each or any of these questions do I give the same reply" ²⁶ *(Evaṃ vutte bhante Saṁyaso Belatthi putto maṃ etad avoca. Atthi paro loko ti mace tam pucchasi. Atthi paro loko ti mace me assa. Atthi paro loko ti mace naṃ vyakareyyam. Evaṃ pi me no. Tatha ti pi me no. Aññatha ti pi me no. No ti pi me no. No no ti pi me no. Ittham kho me bhante Saṁyaso Belatthi pe to Sandittikam Samāññaphalam puttbo Samāno vikkhepam vyakasi.)*²⁷

Saṁyasa was an *apramasavādin*, i.e. an agnostic or sceptic. He refuses to give a definite answer to questions dealing with ultimate problems. He is criticised as an *Amaravikkhepika* but not as an *Akūtyavādin*. He was an eminent religious mendicant and founder of a religious order. He was the teacher of Sīraputta and Moggallāna.

At last king Aślavastu understood that he did not get a correct answer. So the king asked the same question to the Lord for getting correct answer. Even Lord Buddha replied the fruits of a recluse one after another.

Buddha answered the king in the form of a counter question. The king Aślavastu confessed that he would treat a person who joined the Order as one worthy of honour and respect. The Buddha showed the advantages of the life of a recluse not necessarily of a follower of his own. This sutta sets forth the advantages the early Buddhists held to be the likely results of joining, from whatever motive, such an order as their own. It also contains a list of advantages of a recluse life.

Even a slave or servant after becoming a recluse is treated as a person worthy of honour and respect. It is the first advantage derived from the recluse life.

*Idam kho te maharaja maya pathamam diṭṭh eva dhamme Sandittikam Samāññaphalam paññattan ti.*²⁸

A rich householder, who enters the Order, is respected by all, even by the King. It is also next type of advantage of the life of a recluse.

A householder after adopting the recluse life observes the moral precepts (śīla) entirely. It is also next type of advantage of the life of a recluse.

A householder meditates on the four stages of Jhāna. Even in the first stage of meditation there are five factors to be noted Vitakka, Vicāra, pīti,

²⁶ Dialogues of the Buddha, Khv. Davids, Page 75.

²⁷ Digha-Nikaya, PTS, Vol. I, Page 98-99.

²⁸ Digha-Nikaya, PTS, Vol. I, Page 61.



sukha and cittaśāntakaggata that leads to paṭipada viśuddhi or removal of the hindrances. In the second stage of meditation there is cessation of Vitakka and Vicāra which are matters of the first Jhāna. Being free from Vitakka and Vicāra there appears in a person inward calmness and concentration of thoughts on one object. In the third stage of Jhāna a recluse becomes upēkkhako, satima and sukhavīhāro. In the fourth stage of meditation his mind is free from physical pain or happiness (Sukkhassa ca pahana dukkhassa ca pahana). Attainment of four stages of meditation (jhāna) are advantages of the life of a recluse.

With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and unperturbable, he applied and bends down his mind to that insight that comes from knowledge. He grasps the fact: "This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution and disintegration, and therein is this consciousness of mine too, bound up, on that does it depend."

If there were a Veluriya gem, bright of the purest water, with eight facets, excellently cut, clear, translucent, without a flaw, excellent in every way. And through it a string, blue or orange, coloured or red, or white or yellow should be threaded.²⁹ Seyyatha pi mahārāja tatra manī veluriya, subhajaṇṇa, atthasāso, suparikamma-kato, accho, vippasanno, anayido, sabbhakata, sampanno, tattha suttam, avuttam, nilam, va, pitam, va, lohitam, va, odātam, va, paṇḍusuttam, va.³⁰ If a man, who had eyes to see, were to take it into his hand, he would clearly perceive how the one is bound up with the other. This is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and unperturbable, he applies and bends down his mind to the calling up of a mental image. He calls up from this body another body, having form, made of mind, having all his own body's limbs and parts, not deprived of any organ. (Evaṃ eva kho mahārāja bhikkhu evam, samahite, citta, parisuddhe, parisodhite, anāgaṇe, vigatopakkilese, mudubhute, kammāniye, thite, anejaḥappatte, manomayaṃ, kāyaṃ, abhinimminaya, cutam, abhinicharati, abhininnameti. So imamha kāya aññaṃ, kāyaṃ, abhinimminati, rūpim, manomayaṃ, sabbaṃ, āṇapaccāṇaṃ, pi, abhinindhiyaṃ).³¹ If a man were to pull out a reed from its sheath. He would

29. Dialogues of the Buddha, Rhys Davids, Page 87

30. Digha-Nikaya, P.T.S. Vol. I, Page 76

31. Digha-Nikaya, P.T.S. Vol. I, Page 77



know. This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth. And similarly were he to take a snake out of its slough or draw a sword from its scabbard. This is an immediate fruit of the life of a recluse, visible in this life and higher and sweeter than the last.

When his mind is thus concentrated he applies and bends down his mind to the modes of the Wondrous Gift. He enjoys the Wondrous Gift in its various modes. He bends down his mind to the acquisition of the supernormal powers. He acquires the supernormal powers in its various modes. Being one he becomes many, or being many he becomes one again, he becomes visible or invisible, he goes feeling no obstruction to the further side of a wall or rampart or hill, if through air he penetrates up and down through solid ground as if through water, he walks on water without breaking through it, as if on the solid ground, he travels crosslegged in the sky like the birds on wing, even the Moon and the Sun, so potent, so mighty though they be, does he touch and feel with his hand, he reaches in the body even up to the heaven of Brahma. These are ten kinds of *iddhi*. This is the advantage of the life of a recluse." (Samaññaphala) (So aneka vihatam iddhi vidham paccanubhoti, eko pi hutva bahudha hoti, bahudha pi hutva eko hoti, avibhavan tiro-bhavam tiro-kukkalam tiro-pakaram tiro-pabbatam asajjama no gacchati, seyyatha pi akase, pathaviya pi ummujja nimimujjam karoti, seyyatha pi udake, udake pi abhihamano gacchati, seyyatha pi pathaviyam akase pi pallankena kamati, seyyatha pi pakkhi sakasso, tunc pi candima sunye evam mahiddhike eveni mahanubhave panina parimasati patimajati, yava Brahmaloka pi keyena va samvattati).¹¹

He then obtains Divine ears (*Dibbaya sota dhatuya*). As if a man were on the high road and were to hear the sound of a kentledrum (*bherasadda*) or the sound of a chank horns (*madinga*) and small drums (*deṇḍima*) he would know these correctly. Similarly a recluse can understand with his divine ears various sounds. This is the one advantage of the life of a recluse, visible in this life.

With this heart thus serene a recluse directs and bends down his mind to the knowledge of others' thoughts (*ceto parivaññanaya*). He knows a passionate mind (*Sa-ragam*) as passionate and the calm mind as calm (*Vita-ragam va cittaṃ vita-ragam*), the angry mind as angry (*Sa-dosam va cittaṃ sa-dosam*), the peaceful mind as peaceful (*Vita-dosam va cittaṃ vita-dosam*), the dull mind as dull (*Sa-moham va cittaṃ sa-moham*), the alert mind as alert (*Vita-moham va cittaṃ vita-moham*).¹² the attentive mind

11. Dialogues of the Buddha, Rhys Davids, Page 88-89.

12. Digha-Nikaya, PTS, Vol. I, Page 78-79.



as attentive (*Samkhittam va cittam samkhittam*) the restless mind as restless (*vikkhittam va cittam vikkhittam* —) The broad mind as broad (*mahaggatam va cittam mahaggatam*) the narrow mind as narrow (*amahaggatam va cittam amahaggatam* —) the mean mind as mean (*samuttaram va cittam samuttaram* —) the lofty mind as lofty (*anuttaram va cittam anuttaram* —) the sted-fast mind as sted-fast (*samahitam va cittam samahitam*) the wavering mind becomes as wavering (*asamahitam va cittam asamahitam* —) the free mind as free (*vimuttam va cittam vimuttam*) and the enslaved mind as enslaved (*avimuttam va cittam avimuttam* —) Thus he knows every condition of mind. It is also one advantage of the life of a recluse, visible in this world.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of the memory of his previous existence. He recalls to mind his previous births with all details. He recalls one birth or two or three or four or five births, or ten or twenty or thirty or forty or fifty or a hundred or a thousand or a hundred thousand births, through many an aeon of dissolution many an aeon of evolution, many an aeon of both dissolution and evolution. (So *aneka-vithitam pubbe nivasam anussarati seyyathidam ekam pi patim dve pi jatiyo tisso pi jatiyo catasso pi abho pañco pi jatiyo dasa pi jatiyo visatim pi jatiyo timsam pi jatiyo cattarisaṃ pi jatiyo paññasam pi jatiyo pati-satam pi jati saḥassam pi jati-sata saḥassam pi aneka pi samvatta-kappe aneka pi vivatta-kappe aneke pi samvatta-vivatta-kappe*.)¹³ This is his *Pubbenivasanussati ñāna*. It is also an advantage of the life of a recluse.

With his heart thus serene, he directs and bends down his mind to the knowledge of the fall and rise of beings. With the pure Heavenly Eye (*dibbena cakkhuna*) surpassing that of men, he sees beings as they pass away from one form of existence and take shape in another, he recognises the mean and the noble, the well-favoured (*suganne*) and the ill-favoured (*dugganne*) the happy (*sugate*) and the wretched (*duggate*) passing away according to their deeds.¹⁴ This is an immediate advantage of the life of a recluse, visible in this world, and higher and sweeter than the last.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of the destruction of craving (*asava*). He knows as it really is. This is pain. This is the origin of pain. This is the cessation of pain. This is the path that leads to the cessation of pain. He knows.

These are *Asavas*. This is the origin of the *Asava* (*asava samudayo*). This is the cessation of *Asava* (*Asava nirodha*). This is the path that leads to the cessation of the *Asava* (*Asava nirodhagamini patipada*). And thus knowing and seeing his heart is set free from craving, ignorance (*avi-jasava pi-cittam vimuccati*). There arises in him the knowledge of his emancipation.

13. *Digha-Nikaya, PTS, Vol. I, Page 82.*

14. *Dialogues of the Buddha, Rhys Davids, Page 91.*



‘*Vimuttasmim hi vimuttam*’ and he knows ‘*Rebirth has been destroyed*’. The higher life has been fulfilled, what had to be done has been accomplished. After this present life there will be no beyond. This is an immediate fruit of the life of a recluse, visible in this world and higher and sweeter than the last. It is the last and best advantage of the life of a recluse, visible in this world, that is higher and sweeter than this.

And when he had thus spoken, Ajatasattu the king said to the Blessed One — ‘Most excellent, Lord, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And now I betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Orders. May the Blessed One accept me as a disciple as one who, from this day forth as long as life endures, has taken his refuge in them. Sin has overcome me weak and foolish and wrong that I am, in that, for the sake of sovereignty, I put to death my father, that righteous man, that righteous king. May the Blessed One accept it of me, Lord, that do so acknowledge it as a sin, to the end that in future I may restrain myself.’ ‘*Evam vutte raja Magadho Ajatasattu Vedeho putta Bhagavantam etad avoca — Abhikkantam bhante Abhikkantam bhante. Seyyatha pi bhante nikkuṭṭam va ukkujjeyya paṇicchannam va vivareyya muthassa va maggam acikkheyya andhakare va tela paggotam dharayya. Cakkhūnanto rūpaṃ dakkhintiṭṭi, evam eva Bhagavato aneka pariyāyena dhammo pakasito. So aham bhante bhagavantam saraṇaṃ gacchamī dhammaṃ ca bhikkhu Saṃghaṃ ca upasakam maṃ Bhagava dharetu ajjaṭagge paṇupetaṃ saraṇaṃ gataṃ. Accayo maṃ bhante accagama yatha balam yatha mulham yatha akusalam, so haṃ putaram dhammikaṃ dhamma-*raja* naṃ issariyassa karaṇa nivita voropesiṃ. Tassa me bhante Bhagava accayam accayato paṭigāhātu ayaṃ sampaṇṇaṃ*’¹⁵

The Blessed One told to the king Ajatasattu that whosoever looks upon his fault as a fault, and rightfully confesses it, shall attain to self-restraint in future. Then the king Ajatasattu was pleased and delighted with the words of the Blessed One, the king accepted the lay discipleship of the Buddha, arose from his seat and bowed to the Blessed One and departed. Then the Blessed One told to the monks that, if the king did not put his father to death, that righteous man, and righteous king, would the clear and

¹⁵ Dialogues of the Buddha, Rhys Davids, Page 94

¹⁶ Dīgha-Nikaya, PTS Vol. I, Page 25



spotless eye (dhamma cakkhum) ¹⁷ for the truth have arisen in him even as he sat there (Vuddha h esa mahā rāja ariyassa Vinaye vo decayam decayato disva yatha dhammanāṃ patikaroti avāṇam samvaram apajjal ti) ¹⁸ Hearing the words of the Blessed One the brethren were pleased and delighted.

Thus Apatasattu was converted to the Buddhist faith and made a considerable progress in his spiritual insight but due to his great sin of killing his father he failed to attain even the first stage of sanctification. The Samāññaphala Sutta creates a psychological situation in the garb of a historical narrative. It represents all of the six heretical teachers who could be interviewed by the king Apatasattu. This event was plagiarised later on in the Milindapañña. This sutta also puts forth Buddha's justification for the Vinaya, the practical rules of the canon law by which life in the Order is regulated.

¹⁷ Dialogues of the Buddha, Rhys Davids, Page 86

¹⁸ Dīgha-Nikāya, PTS Vol. I, Page 85



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